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THE PSYCHOLOGY OF
SELF-CONSCIOUSNESS

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PREFACE

In this little book I present my ideas of the conceptual life, the fruit of many years of experience in dream psychology. These ideas are presented here from the point of view of general thought and general psychology, a more technical exposition of the Anxiety Hypothesis being reserved.

The little treatise, it is hoped, will appeal to the circle whose function in the community is more particularly that of teaching, to ministers of religion and to the educational world.

I wish to express my deep sense of indebtedness to Professor Freud and to those who have followed him in the study of the subliminal mind; at the same time I do not forget how great a debt is owing also to the effort and patience of the older school of psychologists.

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J. TURNER.

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THE PSYCHOLOGY OF SELF-CONSCIOUSNESS

CHAPTER I

GENERAL FACTS ABOUT SELF-CONSCIOUSNESS AND THE SELF-CONSCIOUS SUBJECT

1. THE IMPORTANCE OF THE DISTINCTION BETWEEN CONSCIOUSNESS AND SELF-CONSCIOUSNESS. The most unfortunate errors in psychology have proceeded from not understanding the nature of the difference between animals and man. The mistake was definitely made by Descartes the great philosopher of the 17th century. He confuses thought and consciousness ; man he affirms, is conscious, animals are not ; animals therefore he concludes are machines, hence do not experience pain or pleasure.

One terrible consequence of this confusion of terms was that wholesale vivisection was practised by philosophers of the Cartesian School. The cries of the unhappy victims were compared to the cracking of china when

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thrown down and broken, and one disciple of Descartes said that the bleating of a goat when beaten meant no more than the sound given out by a drum.

This distinction has again been overlooked in an important new development of psychology. Professor Freud's theory and practice of dream analysis involves the same confusion of terms as I shall hope to explain in due course in this little book.

Professor Freud has launched psychology on a wonderful new career, but unfortunately he has overlooked the seemingly trifling distinction between consciousness and self-consciousness. As a matter of fact it is the key to the whole situation. When we apply this key, dream analysis becomes a means of unlocking many of the problems which have long defied human speculation ; when we leave it on one side we make confusion worse confounded. This time the sufferer may be the human subject.

2. HUMAN BEINGS UNLIKE THE ANIMALS ARE SELF-CONSCIOUS. Self-consciousness is the important particular in which human beings are different from the animals. Some

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domesticated animals that live with us in our homes seem to get a certain amount of self-consciousness, but it does not go very deep. Dogs appear to be capable of acquiring it in the highest degree, but probably the dog individually and collectively, if left to himself, would soon lose it all. There is a class of story written for children that represents animals as self-conscious. I remember one that delighted me when I was a child, it represented the experiences of a kitten born in a stable in a barrel and described the mixed desire and fear the kitten felt when wondering what the world might be like outside the barn doors. Having ventured through them the poor little hero got into all kinds of trouble I remember, and was glad to beat a retreat to mother-cat. Such stories are interesting and amusing and generally have a moral attached to them like the old fables. The writer is always thinking of the human self-conscious life when he makes up these tales.

Speaking quite generally it is self-consciousness which explains where and how human beings are more highly endowed than

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animals. Animals are conscious but not self-conscious, they are driven by motives supplied by something immediately present ; attracted to, or frightened by something outside them, or urged by a condition of their own economy e.g. hunger, they react in a more or less mechanical way. But human beings are able to think of themselves in relation to motives and what they involve, and to form judgments as to various courses of action. They do not always follow the motive which an animal might think the most urgent ; certainly if a dog could form judgments about our conduct he would often be much surprised. It is in consequence of self-consciousness that for human beings there exist a great many more motives than for the most intelligent animal. The appreciation of all that is interesting or important, joyful or pathetic, ridiculous or sublime, originates in self-consciousness.

Someone may object, if he has not thought about it before, that to be self-conscious is neither agreeable nor desirable. What he really means however when he objects to being "self-conscious," is that morbid or

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pathological self-consciousness is objectionable to meet with in other people, and painful to experience oneself. In these cases we say "self-conscious" for brevity, just as medical people when they mean that a patient has a morbid heart condition say he "*has a heart.*" As a matter of fact, we *must* be self-conscious, or we should suffer from a form of idiocy. We definitely expect people to be self-conscious; it is as necessary for us as human beings to be self-conscious as to have a heart in order to be alive.

Just as not to be self-conscious would imply, as I have said, to be an idiot, so any degree of *morbid* self-consciousness implies being something else we do not wish to be. Insanity and criminality are high degrees of disturbance in the self-conscious sphere of our psychology. To be an efficient self-conscious subject means therefore to have self-consciousness sufficient in amount and of a quality not too far removed from the average.

3. DIFFERENCES BETWEEN THE SELF-CONSCIOUS OR CONCEPTUAL SUBJECT AND THE CONSCIOUS OR PERCEPTUAL SUBJECT: MAN IS BOTH. Let us consider a minute what we

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mean by being self-conscious. Self-consciousness includes the idea of the self as existing. *Cogito ergo sum* (I think, therefore I am) was Descartes' fundamental proposition. We know we are here, now at the present moment of time ; we can also talk of what we did last week and of what we expect to do next week. Last week is past time and next week future time, so we can think of ourselves in relation to *past, present, and future time*. We can also think of ourselves as *doing things*—working, eating, sleeping, etc. We also think of ourselves in *relation to other people* and things, some of which we know to be helpful to us and others injurious, and as having to find our way and get on by help of the useful things and people and in spite of the harmful ones. This leads us on to thinking of ourselves as *projecting plans for the future*—plans for work and play and for the conduct of life generally.

An animal has no thought about all these things ; when a situation arrives he is aware of only a part of all that it implies for the human subject. He reacts in a much more machine - like manner to the immediate

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stimulus in a situation, to the thing he wants to dominate for his own pleasure or the thing he wants to get away from because it might injure him. Some of the stimuli are inside his own body, e.g. hunger.

Awareness in the subject of what he himself is and does forms part of what psychologists call "the self-concept." Self-consciousness first frames the self-concept and then proceeds to form other concepts. Hence another name for the self-conscious subject is "conceptual subject."

On the other hand an animal may be termed a "perceptual subject," because he can form percepts.

An immediate sensory stimulus, e.g. sound of dinner-bell, awakens in the animal subject, cat or dog, associations connected with other sensory experience, with let us suppose a certain room and the partaking of food. This correlated sensory experience is termed a precept. For a human being inasmuch as he is also an animal the sound of the bell is also a precept but it is much more besides. For him as conceptual subject this sensory stimulus also links up with many ideas or

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concepts belonging to the self-conscious life, e.g. ideas as to being in a suitable condition as regards dress, etc., and as to whether his family will consequently be pleased or not : ideas as to eating and drinking and sitting correctly, together possibly with ideas about the food, as, for instance, whether it will be sufficient and suitable. As regards those associations which affect him as a conceptual subject, his mind is set upon making a success of the occasion from the point of view of health in conjunction with the opinion entertained of him by other people. In other words while for the perceptual subject the food only is the ultimate, or real value, for the conceptual subject the values are abstract: health, life, happiness, success, fellowship.

4. THE MATERIAL AND ORGANIC ARE SYMBOLS FOR CONCEPTUAL VALUES; the symbol extends the conceptual subject's interest indefinitely.

We note a most important point. It is that in relation to the self-conscious life, everything outside, everything we can see and handle—even our own bodies and their activities—are *symbols* of the things we want

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or fear, conceived abstractly i.e. of happiness or failure. Our plans for getting on, for attaining happiness and avoiding failure are sometimes quite fantastic without our being aware of the fact and when this is the case we become *morbidly* self-conscious for we find that our values for the things about us, including as I have said our own bodies and their functions, are unlike those of other people. While as an animal subject, man lives like any other animal in terms of material things, as a conceptual subject he lives in terms of their symbolic meaning. Hence for the mature conceptual subject neither poverty is incompatible with happiness nor wealth and prosperity with unhappiness.

In consequence of the symbolic use of perceptual experience the range of the conceptual subject's interest is extended almost indefinitely. A little paper read before the Psychological Aid Society described the interesting observations made by a member of the Society of the doings of birds in an Indian creeper growing just outside her bungalow window. The whole conception of this paper gives admirably the difference

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between the conceptual and perceptual subjects. We can so well picture the self-conscious or conceptual subject, standing hidden behind the purdah or wire screen, intent on watching her little fellow-participants in the great life-principle which are only at the perceptual level of consciousness. She is interested in them apart from any question of loss or gain to herself—perhaps her own breakfast is cooling on the table meanwhile ! They presumably know nothing of her or what she is. Were they aware of this relatively gigantic presence they would probably experience fear, and, if not too far committed to the care of their family, might remove to some more retired spot. But if circumstances obliged them to remain, familiarity would doubtless breed—not contempt—but satisfied contentment from the presence of some more powerful and more “grown up” sentient being.

The bird's mind is an expression of the life-principle at the stage of **INSTINCT** and **INTELLIGENCE**. By instinct activities are mapped out through the coming into operation of impulses within the economy which make

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insistent the need to seek certain things : food, mate, nest building material, a building site, etc., and on the other hand to keep out of the way of other animals which are likely to be a source of danger, or to fight off those not too dangerously large. Intelligence enables them to vary their performances by using material which comes to hand. The little bird subjects described used the string and scraps of wool from the textile properties of their unknown hostess for nest building.

Man is both a conceptual and perceptual subject. His perceptual interests are almost entirely dominated by his interests as a conceptual subject.

5. THE DIFFERENCE BETWEEN THE WAY IN WHICH THE PERCEPTUAL LIFE AND THE CONCEPTUAL LIFE RESPECTIVELY DAWN. For all life order and organisation are necessary. *The perceptual life comes gradually* and having reached its maximum pursues a level course. Range of interest increases with every new species of animal. Among all the objects in his neighbourhood there are only a definite number to which any given animal subject responds

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in a definite manner, he goes after the things he wants to have, either things to eat or the sexual mate, or he flees from or shows fight towards those which he fears. In regard to all other objects he is either curious or leaves them severely alone. To take a favourite perceptual subject of mine, a drake ; this bird spends much of his time poking his bill into the grass and soil searching for various kinds of small living things which he is intent on finding and eating ; he makes his way to the water and has a swim ; at other times he takes a nap and lives an ordered life with the ladies of his little harem. The drake's life is mapped out for him practically entirely by INSTINCT. Every perceptual subject is a creature of instinct and likes or dislikes the same things that his ancestors of the same species did before him. Such objects are called " specific objects " of instinct. The drake takes no notice of noises that go on beyond his field wall, shouting tennis players or the screeching lawn mower, but he cocks his head and shows signs of being disturbed if a hawk or heron is flying far far up above, looking to me like a dim speck in the sky.

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Like the dawn in the temperate zones the daylight of perceptual consciousness unfolds progressively.

Probably the conceptual life begins suddenly. The human baby for a long time after birth is unable to make his arms and legs work together properly and he used to be made even more helpless than he need have been by the custom of "swaddling." The unfortunate babies were tied up like little bundles bound round and round with cloth ! The baby subject sees and hears everything but cannot react by moving away if he is frightened. He must drink in all the fear and excitement for he cannot work it off. This may or may not wake the conceptual life but it will certainly prepare the mind for it for we see how disturbed our dogs and cats sometimes become if anything unusual happens, if there is singing or pianoforte playing, if the young people pretend to fight or if anyone dresses up. What doubtless does awaken the conceptual life is when someone on whom he is dependent is *angry* with the baby, as the mother is bound to be in course of time when she thinks he is careless or naughty and

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ought to know better. Perhaps we are justified in concluding that in these circumstances, the baby from being a perceptual subject, often excited by the emotional life around him, suddenly becomes a conceptual subject. The apparatus of self-consciousness has been "sparked." In his weakness and littleness he finds himself confronted by others of immensely superior power and size, and we may suppose that he feels a gripping terror at the revelation.¹

Like dawn in the tropics the conceptual life awakens with dramatic suddenness.

Is the Creation Story in Genesis I the story of the dawning of the conceptual life? First chaos is described—formless and void—expressed in the Hebrew by two most unusual words which sound something like *tohu* and *bohu*. Then God says "Let there be light."

6. INCEPTION OF THE SELF-CONSCIOUS LIFE SEES THE EMERGENCE OF TWO MAJOR DETERMINANTS, LIFE-HUNGER AND FEAR; ANXIETY RESULTS. The conceptual or self-conscious

¹ At the moment, since the experience is subjective, he refers it within; in the end, through projection, the experience will guide him to a realisation of the I and the Not-I.

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life, unlike the perceptual consciousness of the animal, awakens more or less suddenly. Probably, as already said, it is in part prepared for by emotional crises in the baby's little world, but the immediate stimulus, it cannot be doubted, is the exhibition of parental (generally the mother's) disapproval. This must be an experience of momentous import and must leave behind it an indelible impression, comparable to that left on a sensitised photographic surface exposed to a sudden flash of light from a rapidly burning magnesium wire. The impression left on the baby's mind is two-fold consisting of (1) SELF REALISATION,—consciousness of his own existence—coupled with the desire to remain at the blissful animal level of mere consciousness for ever and ever : a veritable LIFE-HUNGER, and (2) FEAR of the awesome Not-I which has suddenly emerged and confronted him.

LIFE-HUNGER and FEAR, so blended, give what is known as ANXIETY, anxiety being characteristic of the subject's feeling when he is at the moment safe but is threatened by danger from which there is little hope

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of escaping. In proportion as there is promise of finding a way of escape the anxiety is lessened. Anxiety attaches to situations about which we say : " if only.....such and such a thing would happen ! "

Probably some time elapses before the baby becomes continuously self-conscious. He lapses, let us suppose, into the little animal again, until a point of development is reached when nothing short of the deep sleep state relieves him from the immediate onus of self-consciousness.

After this sparking of the apparatus of self-consciousness the infant probably goes through a period of initiation into its use. Professor McDougall has remarked on the need for exhibitions of superior physical force in the training of a child, and it is just these at an extremely early period which call out on the one hand the conscious thirst for life and for one's own way, and at the same time drive in the consciousness of the necessity, which the helpless little subject is under, of submission to or acquiescence in the will of the stronger person.

Experience of early childhood has so little

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relation to actual facts that later it becomes mythical and remote ; it is charged strongly with emotion, with anxiety. As such it is forgotten—covered by the Amnesia to use Professor Freud's term. No one remembers his experience as a continuous whole before about three years of age, and few can go back so far in spite of the freshness and plasticity of the organic structures at the time. The material belonging to this period, repressed from memory, is the source of nuclear or naked anxiety.

Out of the darkness of the period covered by the Amnesia a few little situations loom. They stand out like dream pictures, the subject sees himself in a particular setting but fails to find any explanation of the circumstances.

The writer for instance has such a memory picture of being carried in someone's arms into a room where the grandmother was. What happened or why this isolated experience is so vividly remembered is obscure. The grandmother was a kindly but formidable old lady who was associated with certain later emotional experiences. That is all, no

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memories bearing on the particular occurrence remained. But something must have penetrated the infant's emotional sensorium on the particular occasion pictured, by which the self-conscious apparatus came violently into action.

Subsequent to the Amnesia the conceptual subject may develop normally, in which case the two determinants of self-consciousness, the conscious will to live (the **POWER SENSE**), and the conscious fear of and desire to propitiate superior agencies presumably exercising powers of life and death (the **EXPIATION TENDENCY**), will act reciprocally and harmoniously in his external reactions to life. The little subject will desire to have his own way and enjoy the good things of this life, at the same time he will experience a reasonable wish to share with others, to give up to them on occasion, and even to do things which, did he consult his immediate inclination, he would feel a distaste for. The "good" child puts away his toys with promptitude and addresses himself to a task when bidden, and gets the toys out again with alacrity at the proper time.

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7. EXPANSION OF THE ANXIETY LIFE IS FIRST BY ACTIVE DRAMATISATION OF ANXIETY SITUATIONS : TO THIS IS ADDED LATER INTEREST IN ANXIETY SITUATIONS PRESENTED IN STORY AND DRAMA. Fortunately the Mother does not prove so formidable as she seemed when the first shock of self-consciousness took place. Conceptual experience, that is preoccupation with the I and the Not-I and their relation to each other, normally acquires attractiveness. It is the secret of human play. The baby's interest in objects follows anxiety experience. More remote objects, like human beings, dogs and cats, represent the Not-I ; objects which the child can handle freely like the doll, the teddy bear, or the toy horse represent the I. The latter, the I-class of objects, the little child will deal with by a method of dramatisation. He puts his doll or toy horse into situations suggested by his own anxiety experiences ; situations in which they are commended or have favour shown them, or situations in which they are treated with disfavour and possibly subjected to ill-treatment. Objects of the Not-I-class the subject will on the other hand either attempt

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to dominate or they in their turn will inspire him with fear. Gradually objects of the Not-I-class, like the pet dog or pet cat, pass into the I-class and receive treatment such as was first directed to the toy.

When the simplest anxiety situations are understood, the child will like to hear stories and to look at pictures. These present anxiety situations in the way most economical of trouble, and when tired of play he will turn to these ; Jack climbs the bean stalk and slays the giant for him, or as Robinson Crusoe cast away in the wreck he makes himself monarch of all he surveys. These are satisfying recitals of domination. The sad fate of the " Babes in the Wood " or of " Red Riding Hood " strikes a genuine note of fear. " Cinderella " occupies an intermediate place. Every story has its particular anxiety flavour.

Actual everyday experience rarely proceeds uneventfully even for the most carefully nurtured child. Emotional crises are encountered ; these may be classified under two heads : terror situations and temptation situations.

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(1) *Terror situations* occur when the child is seriously ill, or has an operation performed on him, or sees friends in grief or hears of sickness and death, or when he or another child is punished.

(2) *Temptation situations* are those in which the child is unduly praised or flattered or when he learns about things which he knows are unsuitable for him, for instance facts of sexuality, or how pleasurable experience of any kind may be contrived without the knowledge of his guardians. Temptation situations tend to transform themselves into terror situations, because of the sense of guilt attaching to them.

All terror and temptation situations awaken anxiety and make the subject more self-conscious. They probably do no harm if they are really understood by the subject, and can be seen in the light of previous experience. To mediate anxiety knowledge to the child's mind, i.e. to make him understand it, is the supreme task of his parents and teachers.

8. IN THE ABSENCE OF SELF KNOWLEDGE THE BALANCE IN THE ANXIETY LIFE IS MAINTAINED MECHANICALLY. For sanity and

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health the two major determinants of the conceptual life, the power sense and the expiation tendency, must balance. This balance must be maintained both at the self-conscious level and at the dream level.

In order that the balance be maintained healthfully the child's parents and teachers require to mediate to him experience acquired in terror and temptation situations, for it is the ill-assimilated knowledge which these bring which turns the self-conscious subject into the conscious anxiety subject. If the child trusts his guardians he will put questions to them or make remarks, the answers to which should illuminate experience for him. When for instance a child develops a propensity to be untruthful or boastful, or is afraid of the dark, or asks where babies come from, the time is ripe for the parents to find out what he means and to give him genuine knowledge according to his need.

It is a mistake to give more information than is asked for, as that creates a new situation, and it is probably much better not to encourage precocity in a child. But it is a worse mistake to reprove a child or to

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ridicule him, or to turn his questions aside. In treating temptation situations a child should be taught to be humbly thankful for any gift of Nature which he may possess, good looks, strength and activity of body, or intellectual capacity; in regard to his fears he should be assisted to understand whatever can be made intelligible. In the absence of assistance from the grown-ups, depression and exultation will tend to a balance on *mechanical* lines, i.e. the temptation subject will be devoured by fears of detection and shame, the terror subject will seek compensatory satisfaction probably in phantasy. Both subjects may become unduly self-conscious. The racial habit is to forget what is painful, but anxiety experience is never forgotten, it is only repressed.

In adolescence a further development of the anxiety life occurs. We see in the lower animals, especially at the breeding season, conspicuous changes in colouring and form, together with corresponding mental changes such as increased courage and exhibitions of solicitude for young and mate. In the animal subject these vital changes remain

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dependent on physiological states. In man the secondary sex characters reveal themselves in due course as in animals. The maturing of the generative organs which supplies new physical energy brings a fresh influx of energy no less into the conceptual life. For the adolescent new worlds of activity lie open because of the new power sense. But power must be balanced by expiation, and our adolescent generally becomes not only more capable but also generally more earnest if not serious. In this situation of strain it is not uncommon for a psycho-neurosis to be organised. The balance is secured by the automatic resuscitation in the conceptual apparatus of bye-gone terror situations. Hence whipping and other cruelty and suffering phantasies arise in the anxiety subject.¹ The words of the Wise Man are apposite : “ Rejoice, O young man, in thy youth ; and let thine heart cheer thee in the days of thy youth.....*but know thou, that for all these things God will bring thee into judgment.*”²

By resuscitating terror situations, the God-

¹These are known as sadistic and masochistic phantasies.

²*Ecc. XI., 9.*

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principle within brings the conceptual subject into judgment. Resuscitated terror-situations perform for the adolescent the same service as was rendered to the triumphing Roman general by the slave standing by his side in the triumphal car, who whispered at intervals in his ear: "*Memento mori!*" In primitive races initiation rites provide the terror element which balances the rising tide of power in savage youth.

CHAPTER II

SYMBOLISM

I. THE PROBLEM FOR THE HUMAN MIND.

The problem for the human subject is to harmonise reality as it presents itself to him as conceptual subject and reality as it presents itself to him as perceptual subject.¹

It must never be forgotten that reality for the perceptual subject is a symbol of reality for the conceptual subject. Paul, a supremely great conceptual subject, gives a forcible warning against confusing the two classes of reality when he says: *The letter killeth but the spirit giveth life.*²

A letter is obviously a symbol. Letters when first invented must have seemed mys-

¹ "Through conscious evolution, having clearly before us and above us the Best towards which we tend, we must harmonise as far as in us lies the Actual with the Best, only thus is there any hope for the success of conscious evolution . . . for progress."

Harmonism and Conscious Evolution: Sir Charles Walston.

² 2 Cor., III, 6.

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terious and sacred. The Jews, when finally deciding which sacred books should constitute their canon, counted not only the words but the very letters which they contained ; they would admit no more and would allow no less even if the sense was obscure. A valuable practical end was served, for hereby the text was kept intact ; but the attitude of mind easily degenerated into worship of the letter to the neglect of the meaning (spirit). To express conceptual reality which is capable of being more and more fully understood as the human race advances, symbols must be sufficiently flexible. Spirit outgrows the symbol.—Tennyson speaks of the “one good custom” which may “corrupt the world.”

There is very much to be said about symbols and symbolism, but first we must realise how prone we are to neglect the things which are reality for the conceptual subject, in favour of those which are reality for the perceptual subject. In school for instance children are taught to read and write, to count and draw, to observe natural facts and to inform themselves about the doings of individuals and

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nations. Everything that can be known about phenomena is taught, and it is taught as an end in itself. The higher class of reality is left out or taught only in relation to religion which makes it remote. If we want to make a child happy we give him something concrete. We have contrived few methods for teaching him that the purpose of the gift is, not that he should possess a certain object, but that he should experience joy. Hence he conceives that possession is an end in itself and covets the property of others while he resents the spoiling or withdrawing of his own. Mainly we teach children about conceptual realities *negatively*; we teach nothing about truth but punish for disregard of truth.

It is small wonder that the average child grows up to regard perceptual reality as an end in itself and reads only materialistic values into such words as *success* and *knowledge*; words which are applicable to advance both as regards conceptual and perceptual realities. What the exact place and meaning of conceptual realities may be remains for him a matter vague and speculative.

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2. DISCUSSION OF THE TERM REALITY :
REALITY FOR THE PERCEPTUAL SUBJECT IS NOT THE SAME THING AS REALITY FOR THE CONCEPTUAL SUBJECT. Confusion arises as to what are the most desirable objects of interest. The subject hears different opinions expressed and sees different people aiming at many different purposes. One of his school friends may have entered business and apparently be about to do all he possibly can to amass wealth, another may have entered one of the learned professions, a third may have no wish to "get on" as it is called, and may have become a slum missionary or be content with a small salary and a suburban garden.

We have to ask ourselves what we mean by reality. The word reality is from the Latin *res* which means *thing* ; when therefore we ask ; what is reality ? we mean, what is *the thing* ?

Now realities for the perceptual subject are in the first place food, sex-object, shelter, harmful agent. Such things are *perceived* ; knowledge of them comes through the channels of sense ; sight, touch, hearing,

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smell, etc. They produce in the subject's organism states of satisfaction or dissatisfaction. Pain, hunger, and physical satisfaction are therefore also realities for the perceptual subject. But these things are not realities for the conceptual subject. Realities for him are love, joy, beauty, etc., things which are not tangible or visible and which to a mature conceptual subject do not vanish if the body is unsatisfied as regards food or sleep or even if racked with pain. These realities are *conceived*. The little child, however well provided with food and other material good things, cannot dispense with that something else which enters into the solicitous care of the human parent. Love, mutual understanding, self-expression, being forgiven, must enter into a child's experience or he will grow up impoverished as a conceptual subject.

The multiplicity of human needs explains how it comes about that the word reality is used in two almost opposite senses as any dictionary will show. The practical person says of a thing that it is *real* when he can see and handle it. He means that it is

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not a figment of the imagination but has objective existence. Again, persons speaking as conceptual subjects will say of goodness and beauty that they are realities, and philosophy institutes enquiries as to what *ultimate* or *absolute* reality may be. Objects of sense it is observed are perishable ; they are *phenomena*, i.e. appearances (from Greek *phaino*, to appear) ; they come and go and others like them take their place. What, it is asked, is the reality behind this multiplicity of detail, the reality which survives ?

It must never be forgotten that every human being is both a perceptual and a conceptual subject and in both capacities requires to be satisfied.

3. **SYMBOLISM : WHAT IT IS.** A habit of human life is to take objects of sense which the perceptual subject craves and to make them into vehicles for realities for the conceptual life. There is a whole range of human experience to which there will be at first no names properly belonging ; behind the child's active little hands, feet, and tongue is a *self* which acts and speaks—a thinking,

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feeling, self, a self made up of thoughts and purposes. This is the conceptual subject. The conceptual subject expresses his love purpose by offering gifts and rendering free service. Fear in him dictates a similar procedure.

Perceptual vehicles of the thought-life are called symbols. The word *symbol* means putting together. Of the two things which a symbol puts together, one is known through the senses and the other is in the first place an experience of the inner self-life, in which the subject feels and thinks. Symbolism, in fact, is a habit of the conceptual life originating in the pre-language period for the purposes of anxiety. Dr. Jung's theory of symbolism supports this point of view. He says "Symbolism is the *language* of the dream." (The italics are introduced).

Perceptual experience is relatively familiar to man. He is the descendant of a long line of animal ancestors which have inhabited this globe before him. Through long ages of organic experience living creatures have become *adapted* to their environment. They have made themselves at home and have

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contrived to arrange a *modus vivendi* with other species in their neighbourhood. As every higher species has evolved this *modus vivendi* has been on the whole more and more profitable for the newcomer.

As a conceptual subject man has had to create a new world. New urgent needs require a new channel of expression and this is found in the employment of gestures and sounds. Anxiety experience is still expressed in this way by the helpless infant—*infant* meaning one who cannot speak. Gesture produces art, gesture and sound produce language. Both art and language are the outcome of that dramatisation of anxiety experience with which we are familiar in the play of little children, and in the drama itself which is the primitive anxiety play of grown-ups. Pictorial art by transferring gesture to a surface renders it more permanent. The leading principle in all is that which we still witness regulating the conceptual habits of children, for whom the turkey (formidable beast !) is the *gobble-gobble* and riding on Daddy's knee (delicious experience !) is to go *galloppy-galloppy*. Of such gestures and

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sounds, some represent objects familiar to perceptual experience masquerading either as the I or the Not-I, and others again give the idea of what these do or suffer. Joy dictates the achievements of power, grief and fear dictate expression of the demands of expiation. It is always his own dominance and his own defeat which are ultimately in the mind of the conceptual subject. At first the baby subject speaks alike of himself and others in the third person.

4. FOR PROGRESS IN BOTH DIRECTIONS PERCEPTUAL AND CONCEPTUAL EXPERIENCE ARE DEPENDENT ON ONE ANOTHER. It is obvious that conceptual experience up to a point depends on perceptual experience, beyond that point conceptual experience to have increasing educative value requires contact between minds rich in conceptual INSIGHT. Otherwise the subject of all ages unless unusually endowed wastes himself in the repetition of primitive anxiety situations. He reads only sensational literature and makes a poor ally or adversary in the great game of life as well as in the employment of

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his leisure. Interest for him passes continually from power to expiation and back again to power, machine-wise, like the shuttle in the primitive loom.

Perceptual life in the meanwhile gains unlimitedly through the human anxiety habit. On reflection we see how this comes about. Let us compare the interest in a doll of a baby-subject and a puppy-subject. For the puppy the doll is always an *object* ; he seizes it, shakes it, and tears it, reacting to it as his canine ancestors have, from time immemorial, reacted to rats and similar small quadrupeds. Here his interest ceases. For the child on the other hand the doll is the *self* ; his attitude towards it is what is called subjective and by the fact of this subjective attitude the child's interest in, and knowledge of the doll will not remain stationary. He will observe the details of the doll's appearance ; he will take notice of the colour of its hair eyes and cheeks. He may institute a comparison between fair and dark-haired dolls and perhaps prefer one kind to the other. His aesthetic judgment or as we say his taste, which will be formed in the process, will in

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all likelihood involve a moral idea. An analysis subject confided to me how for years she laboured under the idea that *all dark people must be wicked*, or at least were thought to be so and what pain this caused her as her own complexion was brunette. From observing these particulars which concern the doll immediately, the child's interest passes on to the washing dressing and feeding of his doll, and thence to the articles of clothing and diet themselves and the methods of preparing these for use, such as sewing and cooking.

We often hear people talk of a supposed opposition existing between the life of Reason and the life of Feeling, but this arbitrary distinction arises from a lack of knowledge of the fundamental facts of the psychology of self-consciousness. It is self-consciousness which initiates the interest out of which Reason springs, together with all the logical mechanisms. They grow out of the child's dramatic interest in his environment as I have in the above slight sketch attempted to show. The subjective attitude leads the subject to acquaint himself with all the

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fundamentals of logic ; knowledge of *terms*, of *subject and predicate*, of *proposition* or *judgment-forming* and of the difference between *universals* and *particulars*.

There is one most important topic in logic which must not be overlooked and that is an understanding of what is meant by *cause and effect*. “ Here,” thinks the advocate of the argument Reason v. Feeling, “ there is no common ground, no point of union.” He is mistaken however ; knowledge of cause and effect, like every higher endowment of the human mind, is a contribution from the anxiety preoccupation. We have considered the shuttle-like interplay of power situations and expiation-situations. It is a commonplace in the fairy tale, where it is always the youngest, poorest, and humblest who turns out to be the fairy prince, and contrariwise it is always the oldest, most highly favoured by fortune and proudest—like the proud sisters in the Cinderella story—who comes to grief. The perpetual shuttle-like change from power to expiation and from expiation to power has impressed on the human mind the great fact of the causal nexus. Only by degrees

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and with dawning perception of finer differences did phenomena, supposed by primitive man to be related as cause and effect, come to be understood as related by sequence only. The great philosopher Hume has tried to shake the theory of causation altogether. It was Professor Freud in his wonderful analysis of the dream work who first pointed out that the logical relation expressed by the word *because* is observable in the dream.¹

Now let us look at the other side of the shield. It was noticed that aesthetic and moral predilections tend to creep into the primitive man's conception of perceptual facts. The poor young lady, the analysis-subject referred to on page 36, was harassed because her complexion was dark. She must therefore be *bad*. Similarly in the fairy tale the favoured sisters must be *bad*; the poor and despised must be *good*. But the lessons of perceptual experience return and help the unfolding of conceptual experience. The child may observe that the fair-complexioned are not always good nor the dark-complexioned bad; the rich may be humble, the poor

¹ *Interpretation of Dreams*, 3rd Edition, p. 292.

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proud. For the conceptual series of values a fresh standard of comparison must therefore be sought in perceptual experience.

A standard of comparison between perceptual and conceptual values is called **ANALOGY**; it is upon analogy that conceptual knowledge is dependent. Observation supplies a whole series of values for each of the words good and bad; bad animals are the sly fox, the thieving jackdaw, the vain peacock; good animals are the gentle sheep, the faithful dog.

As knowledge of the physical world enlarges, so in general does the knowledge of the inner life. The races for whom the starry heavens were a hollow sphere, on which were fixed the constellations, revolving round the earth we inhabit, had the idea that the gods were petty emotional beings like man: but oriental races who inhabit the desert solitudes have formed another idea of God; while the telescope bringing new knowledge of vast interstellar spaces has just as surely modified the concept of deity for the Westerner of to-day.

Above a certain level of superstition con-

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ceptual values spread themselves over every object encountered in physical experience, and these having once arrested the attention lend themselves to exploitation by man as the perceptual subject.

Through the analogical habit of mind and through knowledge of the causal nexus which dawns through the mechanical shuttle-like interplay of power and expiation, man, the supreme perceptual subject, has constructed a most valuable mind function which he calls **REASON** and which has from the perceptual point of view secured for him mastery of this globe.

The mature conceptual subject will not undervalue Reason as a discipline in the conceptual life. Applicable in a high degree to the conceptual life Reason provides a mechanism by which Man passes from a stage of the conceptual life in which he is alone, to one in which other conceptual beings are accessible to him, and form part of a conceptual universe. In psychology the process of going out from a conceptual solitude which we call phantasy to a group conceptual life is known as projection. Projection

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together with the reciprocal process of introjection will be considered later.

Every conceivable object and process known to the perceptual subject is capable of being impressed for service in the dream. There it is used to express some aspect of the hopes and fears and problems of the conceptual subject. None the less the obviously genuine interpretation of the dream is the subjective one, there is no projection at this level. Of all perceptual interests that one which seems most significant is sexuality male and female. Sexual knowledge and sexual experience have the highest degree of symbolic efficacy. The other great bodily function, nutrition—with its complement elimination—is a close rival, but sexuality supplies most of the imagery for the two great objects ever before the conceptual subject ; Life and Death or Love and Hate. Hence ancient symbols for sexuality itself are the cross and the cross roads, the meaning being that in the sexual life the ways of Life and of Death part.

5. SEXUALITY THE FIRST, LAST, AND GREATEST SYMBOL FOR THE CONCEPTUAL OR SELF-CONSCIOUS SUBJECT. Professor Freud

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is undoubtedly right in assigning a most important place to sexuality in all dream psychology. A very large proportion of the imagery of the dream can be analysed into some aspect of this biologic function, and symbolism expressed in symptoms and automatic actions follows the same lines. Again Professor Freud points out that the sex-life of the psycho-neurotic is invariably disturbed and this again is no less true. The limitation of the Freudian hypothesis is that it stops short here and assumes that sexuality *per se* is what the dream subject is preoccupied with. That it is not in sexuality itself but in *sexuality as a symbol* that the dream subject is interested is the true interpretation of this preoccupation. This is the cardinal error of Freudian psychology and it arises from the confusion between consciousness and self-consciousness.

The human subject being both a perceptual and a conceptual subject a common mean is required to bring his interests into focus ; this is supplied by the developing sex instinct. The sex instinct is always the mechanism for the overflow of individual energy into racial

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serviceability. It is the starting point of discontinuous growth, of which the first example is the offspring. Through milk glands and other structures, psychology manipulates this mechanism (sexuality) even at the stage of animal life for the furtherance of cultural interests directed in the first instance to the nurture of the offspring, as Dr Jung¹ has pointed out. Below man interest rises little above the biologic, but in man a special psychological mechanism—the dream mechanism—has been evolved to achieve an appreciation of values far removed from the biological, and one of its chief symbols or conceptual vehicles is the sexual function. This is not surprising as the energy is probably to a large extent supplied by hormones of testicular and ovarian origin.

Sex-preoccupation—or, as it is commonly expressed, sexuality, (see sexuality in Glossarial Index No. 1.)—so desirable as such at the proper season to the perceptual subject, is always, and in a high degree, feared by the conceptual subject. Against sexuality there is erected a psychological compensating coun-

¹ *Psychology of the Unconscious* (Kegan Paul), p. 149.

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terforce supplied from some other source. Can this source, physiologically speaking, be those elements in the Endocrine System which are associated with the emotion of fear? Psychologically, the mechanisms of self-consciousness provide the emergence of two determinants. In this little treatise these two are called respectively the **POWER SENSE** and the **EXPIATION TENDENCY**; these are normally in a state of unstable equilibrium. On the one hand the dream subject appears as the conscious possessor of physical life which is infinitely precious to him, and on the other hand he is intensely alive to the contingency of death and mishap in a thousand shapes, and seems haunted by the notion that there are other and higher life values besides physical ones for which he is willing to surrender the latter.

It is impossible to believe that this intricate mechanism has been constructed by repressed sexuality for its own purposes! Sexuality technically does not exist in infancy, though it does in the wider sense of self-indulgence, and that is how Professor Freud rightly interprets infantile sexuality. Self-indulgence

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in my opinion is the power sense, i.e. the will to live, the will to power, to have one's own way and one's own desires satisfied.

The theory here put forward is that sexuality, a most insistent natural appetite, is adapted psychologically for the raising of energy from the perceptual to the conceptual level, and for the sustaining of the preoccupation of the subject with the higher psychic values.

Sexuality lends itself readily as a symbol to conceptual values of the *positive* kind. Those virtues which nourish the spiritual life ; love, mutual interest, and understanding, are obviously the benefits which family life is capable of conferring. Evolution, which has built up family life, has imported into sexuality as symbolism the opposite set of values, the *negative* ones, those namely of spiritual death ; hate, and fear in a new guise called shame.

In the self-conscious or conceptual life self-love is everywhere set over against love projected. Self-love is the way of self destruction ; it is indulgence without accompaniment of responsibility. It includes prostitution

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and misuse of the sexual function of every kind.

On the other hand legitimate sexuality implies a giving up of the self, of the rights over one's own body for procreation, and of one's powers generally for social service. It therefore also stirs fear, though spiritual satisfaction attends its consummation.

Sexuality therefore is feared in every form and guise even when legitimate. For modern man all sexual preoccupation except for the purposes of procreation is taboo at the dream level. The recent movement in the direction of breaking down this sweeping prohibition in self-consciousness is a very dubious one.

It is easy to see how these varying values of different sexual relations have been stamped in in the course of human history. Legitimate marital union *is enjoined* as a necessary part of a religious and social *duty*, and in some cultures happiness in a future state depends on a son performing his part in the funeral ceremonial. On the other hand in illegitimate unions for one or both of the guilty partners the penalty is death.

CHAPTER III

THE LIFE FORCE AT THE PERCEPTUAL AND CONCEPTUAL LEVELS

I. THE LIFE FORCE AT THE PERCEPTUAL LEVEL. The greatest of all matters of speculation is Life itself. Life obviously obeys law, and to such an extent is this true that some observers are content with the explanation that living organisms are machines—whatever they mean by that, for it seems an explanation which in closer examination hardly hits the mark ; it is so obvious as far as it goes and at the same time is only a half-truth.

Language which is only able to express conceptual realities by symbols borrowed from perceptual experience first embodies the idea that the life-principle is *wind* ; wind is the root meaning of words which are generally used to express the idea of mind ; *spiritus* in Latin and *ruach* in Hebrew.

Wind it may be observed is for primitive

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man an important force. In his first engineering efforts he employs wind and water to turn his primitive machinery. As water is altogether too ponderous to express the idea of mind, wind is adopted to symbolise this fundamental conceptual reality.

Mind or life is certainly more like a force than anything else that we know. Like wind it does work, but on the other hand it has no weight, it is an *imponderable*. Therefore at the outset the analogy of wind breaks down, for the atmosphere has weight.

As human experience advances other analogies suggest themselves. The one which language favours, the perceptual reality being striking and easy of study for every human subject, is **LIGHT**. Very many of our words which express ideas about mind are borrowed from the language of light and vision. We talk of seeing, of having insight, of being blind or purblind, of introspection, of imagination, of reflection. The word *intuition* is also derived from a Latin word meaning to see.

Life is comparable to more than one kind of force. And for the moment I am going to

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compare it with electricity. Electricity has only been studied seriously within the last few generations. Until this was done man's knowledge of electricity was restricted to its manifestations in atmospheric disturbances, and these he interpreted on animistic lines, i.e. he attributed them to an immediate Will-principle such as he knows in himself.

Let us for a moment think of the life-force as comparable with the force we now know as electricity. The life-force is present and active in every living organism however small and humble, or however large and dominant, in every blade of grass as in every forest tree, and in the tiniest insect as well as in the lion or the elephant. So electricity is everywhere ; every particle of matter has its charge.

Comparatively recently man has studied electricity and by mastering its laws has learnt to control it ; for this purpose he has discovered that certain apparatus is necessary. Electricity is "generated" by disposing particular objects in a particular relation to one another ; by providing special apparatus the force is induced to pass current-wise

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along a prescribed channel, without getting "earthed," i.e. escaping back to the great pool of force outside control. When the student of physical law first began to put apparatus together, this apparatus was of so trifling a nature that his friends must have been amused. His experiments were like parlour tricks. He rubbed rods of glass and ebony and small pieces of amber, (whence the name of electricity derived from the word *electron* which is the Greek for amber), with cat's fur and woollen cloth. Gradually more apparatus was invented, and to-day we see what the electrician can do through the right application of the force he has learnt to control. Electricity is used to light towns and heat buildings; to send messages, to reproduce sounds and to provide power on a large scale.

The life-force too is presumably everywhere, but, for the application of its energy, at any rate on this globe, it too requires apparatus. But the life-force knows what it is about to the extent of *making its own apparatus*. Its *unit apparatus* is the protoplasmic cell. It takes atoms of carbon,

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hydrogen, etc., and works them up, we know not how, into well-distinguishable forms exhibiting all the main characteristics of organic life : food-taking, elimination of waste, self reproduction, movement, memory, discrimination. Examples of this little unit apparatus exist as independent organisms in their millions, and can be studied by any one who will secure a little drop of pond water and who can make use of a microscope. Some of them are singularly beautiful and flowerlike. But these organisms are like the parlour tricks of the electrician ; the life-force does not stop at them, it goes on building more elaborate apparatus. First it puts the cells together, and makes colonial forms ; then follow “ higher ” multicellular organisms, still composed of multitudes of cells related not only by cohesion but by functional interdependence accompanied by structural differentiation. Bones, muscles, eyes and ears are all apparatus of the life-force and while every living cell of an animal's body may be considered an independent organism, with its own life-history and its special function, the animal has over and above a

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personality which controls the whole. This is the perceptual subject and there are perceptual subjects of every level of development from a jelly fish upwards.

Everyone should be taught something about the wonderful apparatus which the life-force has successively built. The study of biology, regarded from the higher levels of thought, must furnish valuable contributions to our knowledge of the mysteries of the life-force.

2. AT THE CONCEPTUAL LEVEL A PORTION OF THE LIFE FORCE BECOMES SELF-CONSCIOUS. IT FIRST SEEKS TO EXPRESS ITSELF IN TERMS OF POWER. At a certain stage in its self-manifestation the life-force as we have already seen becomes self-conscious. This is an immense fact the full implications of which we are still far from understanding. It is only experience and impartial recording and collating of experience by the logical methods which reason furnishes, which will enable us to come to any satisfactory decisions on all the important problems involved.

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Every force is an agent for achieving something. It is synonymous with power. Man therefore being more at home on this globe as a perceptual subject than as a conceptual subject owing to his long line of animal forebears, with the dawning of self-consciousness expects confidently to function as a power subject in respect to the immediate situations. *Force majeure* is his ideal. He desires to apply this force himself. Developing self-consciousness brings many attitudes of mind which appear like illusions to succeeding observers. At different stages opinion sways backwards and forwards in regard to some of these attitudes of mind. In the first place there is the attitude of mind which we express in the word **WILL**. That the first conception of the will was that of free-will is implied, it would seem, in primitive man's animistic attitude of mind.

Primitive man attributes to all things in which force manifests a will principle such as he believes he finds in himself. A train would be still to such people an insoluble mystery presumably. It runs itself. I still recall my first impression of a brightly lighted electric

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tramcar ; for all my elementary knowledge of mechanics and of the genesis of such machines, the primitive in me was impressed and named it forthwith " Shining Monster."

It is not difficult to see how the primitive conceptual subject may become a believer in free-will. For self-consciousness, awareness of the self as an agent easily gives the illusion. So a little child, conscious of the desire to exercise his powers, may have the illusion that he is moving an object which really Father or Mother is pushing from behind him. As man comes to know that phenomena happen according to law, *as effects of causes*, the doctrine of free-will breaks down, and he adopts a doctrine exactly opposite called determinism.

We are still in a puzzlement about the will ; the idea of the will as free is a doctrine which is far from being extinct. The truth may be that *man's attitude of mind is more helpful than his actual activities*. While he cannot really permanently disturb cosmic happenings, even in his own economy (the wind—spirit—bloweth where it listeth), man may perhaps hinder as a meddlesome child might,

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or help as an intelligent and docile child might, the happenings in his immediate neighbourhood. This middle doctrine is variously expressed.¹

As is his doctrine of the will, so is the whole conceptual subject's outlook, whether he know it or not. All unconsciously the rank and file of mankind, especially in the West, still hold the doctrine of free-will. This is as good as saying that mankind is extremely immature in the conceptual life but capable of learning. The man who is confident, i.e. who assumes that he possesses free-will, is in a better position than the acquiescent determinist whose attitude to Life problems is prematurely "sicklied o'er with the pale cast of thought."

The free-will doctrine implies a power-subject, actual or would-be. The perceptual power-subject manipulates matter, he dominates and enjoys, he creates and destroys. These are things which the conceptual subject cannot do *immediately*. Instinct and intelligence are the mechanisms by which the

¹ Prof. Wm. James has an interesting essay on the Will published in a volume of essays called *The Will to Believe and other Essays*.

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life-force as we know it manifests *immediately*. The rank and file of mankind in self-consciousness give the impression of being willing to carry on the traditions of their sub-human ancestors, i.e. they seem anxious to forget some of the bearings of the conceptual life, and to devote the enhanced mental powers which accrue from it to experience on this globe only. Even the best among mankind, those for whom the immense possibilities implied in the fact that the life-principle has in us become self-conscious as a living reality, are often reluctant to pursue an impartial investigation of the problems of the human mind. Fear in some form is the deterrent. Fear in this sense is an attitude of mind to which in the Freudian theory the name *resistance* is applied. One of the unfortunate results of the confusion between consciousness and self-consciousness is that Professor Freud's doctrine of the resistance is most poorly understood and improperly handled in psychological practice. Everywhere in human experience the lure of power holds the teachers of mankind from impartial enquiry, while fear shuts the door

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behind. Every conceptual advance is now as ever left to the prophets ; those who have passed fear like the poets Milton, Dante, and Browning, and the artist Watts ; or those who, still obsessed by fear, swell the ranks of the minor poets.

3. **THE ANALOGY OF THE EYE.** Reference has been made to the fact that language has long sanctioned the comparison between the manifestations of the Life-force and those of light. To see, or have insight, to be blind, to imagine (i.e. to form a picture), to introspect, to reflect, all these and many other words bear this statement out. Many superstitions, as for instance those of the Evil Eye, belong to the same analogy. The dream supports it also ; it has a well matured doctrine of the Eye as the channel of self-consciousness. Presumably the portion of the life-force become suddenly self-conscious provides a new focus of vivid psychic activity which easily suggests the physical eye. In the Creation Story the fiat goes forth " Let there be light " ¹ and in our reading of this noble piece of Wisdom literature the light

¹ *Genesis* I, 3.

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referred to is to be understood as self-consciousness. Jesus uses the same analogy : " The light of the body is the eye." ¹ Indeed literature and language, great vehicles for harmonising perceptual and conceptual experience to the advancement of both, are full of the fundamental symbolism of **VISION** applied to human habits of thought.

Forces are convertible. To manifest as light a strong current of electricity must be passed through a very fine wire. Psychologically speaking this situation is provided for the life-force. The infant in the period of sensori-motor inco-ordination is subjected to many kinds of emotional experience which he cannot abreact. Fear in the perceptual subject motivates running away that " he may live to fight another day." But the infant cannot run away, he cannot flee from the source of danger which threatens him ; emotions which as the name implies should produce " movement " can only work themselves off in fruitless cries and tears.

The eye conceptually speaking is evolved in the inter-action between the life-force and

¹ *St. Matthew VI, 22.*

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experience. It is just in this way that the physical eye has evolved. Let the analogy be changed ; let us say that experience provides the prism which disperses the ray of the life-force.

At one end of the spectrum is *fear*, at the other the positive life-urge which in this little treatise is called *power*. Did we wish to push the analogy further, we might include the idea that the cortical layers of the human brain which are latest in developing provide the collimator through which, as in experiments on dispersion of light, the life-force passes to the reflecting medium, experience.

4. THE INTROSPECTIVE HABIT OF THE CONCEPTUAL SUBJECT. Self-consciousness acts in a manner which is in most respects the reverse of consciousness. Consciousness rivets the subject's attention on the things *outside* ; self-consciousness calls his attention to the things *inside*. He is spectator of his own states of mind, and these are in the first instance awakened by external stimuli. They are fear, hate, jealousy, love-hunger. This strange new absorbing experience would be

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overwhelming were it not for the larger group self-consciousness in which every conceptual subject must at first take refuge, and in the shelter of which the average subject ever remains. Cut and dried formulae which explain experience, promote control, and counter an undue introspection habit, are presented. The child is told that he is jealous or angry or self-satisfied. It is prescribed to him how it is appropriate to react ; he should feel this way or that—sorry, grateful, ashamed, pleased. If he looks on at anything painful apparently unmoved or takes his pleasure seriously it is supposed that he does not feel ! Fables and stories with a moral which were invented by old men long ago are recited to him and their interpretation supplied. In other words it is realised that emotional experience must be organised in order that man may become effective as a self-conscious subject. This is Wisdom teaching and literature of this class is properly called Wisdom Literature. How much a subject takes or leaves of all this Wisdom teaching depends on an inner individual factor. Most accept it with every degree of acquiescence ; some

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reject it with every degree of resentment. Wisdom teaching in nursery and schoolroom and indeed all through life, is of the first importance.

May we say that wisdom principles act as the second prism does in experiments on the dispersion of light, that they recombine the constituents of the ray into a whole? The process of recombination is however never complete. Human character it may be said never emerges as perfect white light. We should probably all agree that it is none the less beautiful; the resulting variety within proper limits is charming and agreeable. Besides both processes of dispersion and reorganisation are progressive. Experience can never be exhausted: "the eye is not filled with seeing nor the ear with hearing."

There is danger however that experience at formative periods of life may disperse the life-force too energetically. If the wisdom opportunities of the subject be insufficient for recombination, or if he is incapable of receiving and assimilating the appropriate traditional teaching, the results may be disastrous. Unsatisfied anxiety expresses

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itself as curiosity and exhibitionism (or self-display) among other phenomena. Extremes of fear and power may escape and in certain circumstances enter into rivalry with the main body of self-consciousness, producing the subsidiary personalities known in morbid mental states.

The two processes known in psychology as Introjection and Projection correspond tolerably closely to the two processes (distribution and recombination) in the prism analogy. Emotion appropriated through witnessing the experience of another is the sense in which Dr. Ferenczi uses the term introjection. But introjection includes more than this — it covers the appropriation of all experience which furnishes material for the conceptual life.

Introjection and Projection cannot be adequately dealt with in the compass of this small book. They are the reciprocal processes by which the whole fabric of the human thought-life — a vast symbol-system — is created. All emotion of the conceptual subject is induced in the subject by the mechanism of passive sympathy. While the

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perceptual subject reacts to the situation in which he encounters an agent stronger than himself with fear and anger, or with pleasure and satisfaction to one in which he encounters a weaker agent, the *conceptual* subject *reflects* the emotional states of others. At first when he has no names for these the conceptual subject labels them by coupling with them the actual percept which awakens them, as we might indicate a colour new to us by naming a flower, or saying "the colour worn by Mrs. So-and-so." This is introjection. Projection properly speaking is the going out from the isolation of the early stages of the conceptual life, by way of identification of the self with others, into a conceptual social life, in which the *Ego* and the *Alter*, the self and the other person, are clearly distinguished. In cases in which the dispersed life-force has escaped the re-organising medium, there is no clear distinction between the *Ego*, and the *Alter*, and paranoia may result.

5. THE ANALOGY OF THE EAR. In a less degree the sense of hearing is laid under contribution to express the relation of the

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subject to conceptual experience. We speak of the man with or without music in his soul, of turning a deaf ear to advice etc., but there is no word belonging to this analogy which can compete with the word "see."

The dream of a musician provides an interesting example of the analogy furnished by the sense of hearing. The subject dreams that a certain Dr. Ramsay is lecturing on sea shells. The savant is standing with a quantity of broken shells on a table before him and letting the fragments run between his fingers.

A main line of association given in the analysis of this dream was to a picture by G. F. Watts. The picture, which the subject had been told represented a deliberated attempt at humour on the part of the painter, represents a child sitting on the sea shore holding a shell to his ear. Hereby the dreamer expresses the fact that he, the dreamer, is a conceptual subject endeavouring to catch the message of the life-force, as the little urchin listens for the music of the shell. As Dr. Ramsay, old in experience, he is telling the story of broken and discarded efforts.

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The senses of touch and smell contribute their share to the building up of the language of the conceptual life. Touch provides among others the all important word **FEELING**, and smell such phrases as "of good (or bad) odour." Smell has besides a subtle kind of symbolic efficacy; Rousseau calls it the "sense of the imagination."

6. THE CONCEPTUAL LIFE IS ONE EXPRESSING ANXIETY BECAUSE IN THE FIRST INSTANCE THE SUBJECT IS CALLED UPON TO RELINQUISH THE PRINCIPLE OF POWER AND TO ACCEPT THE PRINCIPLE OF EXPIATION. What, we may ask, is the message of the shell? In one word it is **ANXIETY**. Humanity is always trying to forget anxiety claims, desiring to reap the benefits while forgetting the meaning of the conceptual life. In the dream it is never forgotten. On the one hand is the consciousness of power; an urgent need to gratify the self, an insistent desire still to function, even in the conceptual life, like an animal, i.e. as a power-machine; to kill, to build, to devise leisure entertainments, to lay up money and secure powerful friends in order to do these things. On the

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other hand what ? In the first place is *fear*—fear instilled by the knowledge that this life is all too short, and that we are after all the life-principle become self-conscious :

“ For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause : ”

says Hamlet, the most consummate picture of the anxiety subject ever drawn. This question is ever behind the dream. It is the same problem as has given rise to all forms of religions, the most elevating as well as the most degraded and superstitious. In other words the conceptual subject's problem is the problem of the relation of the individual to the Not-I and especially to the Life-Principle conceived as a whole.

But the dream expresses more than fear, it expresses what I have called an **EXPIATION TENDENCY**—a willingness to give “ the fruit of the body ” (the child—phallus—power) for the sin of the soul. It is in love with castration (Jewish) and with the theme of the crucifixion (Christian). In innumerable ways it gives evidence of the knowledge that here there is no continuing city. The body is

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described in the dream as a house, subject to dilapidation and decay. Life is a journey. The dream may be said to stage a desire for death as well as a fear of it. Expiation as well as power is in the dream what Professor Freud calls a "wish-fulfilment."

7. EXPIATION : THE GENESIS OF THE SOUL. Why is anxiety the meaning of the dream and what is the anxiety all about? Why self renunciation? and for what? It is a demand it would seem arising within the life-principle itself and therefore coming with a special claim on the attention.

I have for many years endeavoured to listen to the self-communings of the dream subject with an unbiassed mind. In spite of the fact that Professor Freud's method appealed strongly to my judgment, I could not always fit in with his theories the data presented by subjects, neither did the results of treatment always tally with expectations I had formed from my study of Freudian literature. Having decided that if symbolism is the principle of the dream this principle must be enforced with logicity and allusions to sexuality in the dream must not be regarded as an ex-

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ception, I have been led to conclusions very different from the Freudian hypothesis. The dream-life in fact appears to me as nothing more nor less than the life history of the individual soul, a soul seeking salvation in relation to life in every phase but especially in relation to life conceived as a universal principle.

A Freudian physician has said to me: "We do not want to find an ethical motive in the dream." My rejoinder is, "Neither did I!" Nothing ever astonished me more than the unexpected discovery.

Let us suppose the anxiety hypothesis to be proven, still it may be objected that there is more than one alternative explanation of its *raison d'être*. Why for instance an esoteric interpretation such as is suggested in this book? Dr. Adler has linked up the psychoneurosis with organic insufficiency; has the anxiety hypothesis no relation to his doctrine? In the second place there are the social interests of human affairs; the advent of expiation as an endopsychic factor must be a mechanism which advances them. Why look further?

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I take the Adlerian hypothesis first. Practically Dr. Adler has shown that the power-sense is a defence against organic insufficiency. He argues that the psyche's efforts are directed to compensate the subject's need and that it achieves this, but not always with equal serviceability. The young Demosthenes correcting impediments in speech by laborious exercises becomes in later life the first of orators ; a lesser man takes refuge in the compensations of phantasy. Can we not assume that the fear mechanism is also evolved in the interests of physiology, but as a defence ? In this case the defence is against the demands of organic appetite. Man as a self-conscious power subject could not survive without an automatic control system to limit his ambitious activities and so prevent him from straining his machine past repair.

It is true that there is much in the dream work about the physiological condition of the subject, much which could be used practically to assist the Medical Art, but against this the dream analyst finds that expiation or self-inflicted punishment is as

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much a "wishfulfilment" as power. The dream is a quite unnecessarily elaborate mechanism to represent physiological interests whether for compensation or defence. This is in essence the same argument that I advanced against the Freudian sexuality theory. Instinct is well provided with mechanisms both for aggression and defence. The *raison d'être* of every fresh constructive effort must involve something more than is amply provided for at a lower level. A new departure demands a new apparatus, but so far as is by any means possible, the great Artificer, whom we call Nature, by which we mean nothing less than the Cosmic Life-Principle itself, employs the means which are found ready to hand. Self-consciousness is such a new departure, and the dream, its new apparatus, deals not with perceptual, i.e. biologic values, but with conceptual values. Biologic values in the dream represent abstract values for which the subject at the conceptual level has at first no adequate language. The dream subject is indifferent to, and indeed reckless of, all interests but the conceptual ones.

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Now let us glance at the sociological argument. Can it be that the conceptual apparatus is an elaborate mechanism providing for the social or moral aspect of human affairs? "Nature," as Mr. Trotter truly says, "has been hinting to him (man) in less and less ambiguous terms that altruism must become the ultimate sanction of his moral code."¹

In a social environment man cannot any longer function as a power subject merely, here he must learn to give as well as to take. Again there is much to support such a point of view, but again I answer that even this psychological purpose would be served better by just those mechanisms with which we are familiar before the advent of self-consciousness. Where members of the same species of the higher animals are in intimate association, the division of power is clearly arranged for. The acquiescent mate, the female for instance, is smaller and muscularly weaker than her lord, the representative of power; on the other hand herd members, male and female, are merged as a rule in a similarity which strikes an average,

¹ *Instincts of the Herd in Peace and War*, p. 124.

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—subject as a rule to the principle of sex already quoted. In the orthogenic line of evolutionary advance, the line which leads with the fewest deviations from the lowest of the apparatus devised by the life-force to the highest, there is a stern disregard of the weaker species in favour of the higher, up to the very point at which the self-conscious expiation subject appears, he who in Paul's words "became obedient unto death.....Wherefore God hath also highly exalted him."¹

This is the theological doctrine of the *Kenosis* or self-emptying ; it is the conflict about this of which every dream exhibits some phase.

It cannot be denied that the anxiety mechanism serves the interests of altruism in a very high degree, but just as the self-conscious apparatus conceived as guardian of the physiological interests appears only to function along the lines of this interest if its own purposes chance to coincide with those, so as guardian of the sociological interest it is equally a mere ally suggested

¹ *Phil.* 11, 8, 9.

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by convenience. The anxiety hypothesis explains equally a deed of mercy and a senseless act of murder, cowardice as well as heroism. Anxiety is as capable of degrading the conceptual subject below the level of the subhuman perceptual subject as of raising him above that level. Without correction from the esoteric solution, i.e. apart from ideal projections, the human subject is driven by the working of anxiety rather in the direction of failure than of success, both physiologically and sociologically. The esoteric solution appears to provide just the supreme control mechanism which adjusts the balance; it saves from despair. The conceptual subject is a part of the life-force become self-conscious and in the dream he knows this.

The more the dream subject resents the claims of expiation the more they haunt him; the more he rebels in consciousness the more does the "Hound of Heaven" in the deep unconscious pursue him.

A great wave of materialism is spreading through the world. The medical profession in the name of the natural sciences has been

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teaching mankind to think of the body more and more as a machine detached from the rest of the vital interests. This machine it is expected must be perpetually under repair. No position could be more mistaken. It is as unreasonable as the theory which brings in the medicine man to beat the devil out of the sick.

Latterly the medical profession has undertaken on biological lines the treatment of the mind as a separate machine and teaches that the ethical motive is a sublimation. If the facts were as they declare, their theory and practice would be at variance and psychoanalysis or analysis of any kind could only be productive of harm ; the one and only curative method at all justifiable, were their hypothesis tenable, would be of the nature of suggestion in order to re-inforce sublimation-capacity. Sublimation-capacity is a great fact, but, if there were no fundamental ethical motive sublimation would provide the merest veneer ; there would be no heroism in human life, no anguish of self-giving, no renunciation. But this is obviously wrong. Sublimation is the ideal aspect of projection and the human

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mind has a fundamental barter-sense in regard to perceptual and conceptual values.

A wave of materialism is a group power-phase. It cannot sustain itself indefinitely, but in order that balance may be secured it must be succeeded by an expiation-phase proportioned to it in intensity and degree. That the trough is proportioned to the altitude of the wave is a law as true in anxiety as in the study of the ocean.

CHAPTER IV

THE MECHANISMS OF SELF-CONSCIOUS- NESS ARE THE DREAM MECHANISMS WHICH HAVE BEEN DESCRIBED BY PROFESSOR FREUD

1. THE WORD "MECHANISM" EXPLAINED.
The word mechanism is a valuable one in psychology and deserves a few words of explanation.

A mechanism is a contrivance for diverting and controlling energy. The life-force or life-energy requires for its manifestation on this globe apparatus appropriate to it just as any other force does, light or electricity for instance. In the last chapter a slight suggestion was given of the scheme which the life-force has adopted of putting apparatus together by means of which it may disclose its properties and powers. "Mechanism" would be an alternative name for "apparatus" here. The sum of these various

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mechanisms or pieces of apparatus constitutes the whole of organic life. The unit apparatus is the cell ; cells group themselves together variously and produce organic tissues and systems.

At first the apparatus of life is very largely organic, i.e. the physical elements count as of supreme importance ; at a higher level of the Tree of Life the mechanisms of the life-force become less dependent on the material cell life and partake more and more of the nature of mental habits. The herd habit for instance which becomes increasingly important depends little on physical structure, though it has a hand in modifying it. A herd animal like the dog is quite capable individually of maintaining an existence separate from the herd. Yet the herd instinct may be described as a mechanism, for it plays a great part in the disposition of energy. It is a *psychological mechanism*. The conceptual life depends on mechanisms which are mainly psychological, but not entirely : there are certain very special cell layers in the cortex or outer layer of the human brain, which act like the collimator through which a pencil

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of light passes on its way to the refracting medium in experiments on the dispersion of light. Reference has already been made to these. As far as bulk and weight are concerned what is specifically human depends on a minimum of organic structure, but in this trifling something is the apparatus of the personality which over-rules all the rest of the individual economy, bringing harmony and beauty, or disorder, disease, and crime.

2. THE MECHANISMS WHICH ARE CONCERNED IN PRODUCING THE DREAM : THE UNCONSCIOUS AND THE PRECONSCIOUS. Among all psychological mechanisms the most important are those which Professor Freud has described as dream mechanisms. It is these mechanisms which as I will attempt to explain are the mechanisms of the conceptual life.

It must be remembered that consciousness represents only a portion of the mental activity of an individual. Dr. Stanley Hall's comparison of the human mind to an iceberg is well known. An iceberg shows one-eighth of its bulk above sea level, the rest being

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submerged. The submerged part of the mind is termed subliminal, i.e. below the *limen* (Latin) or threshold of consciousness.

The mechanisms concerned in the production of the dream are of this subliminal character, although the resultant dream may be recoverable in consciousness if the conditions are favourable. We have no reason to doubt that these mechanisms are incessantly at work. It is in the passage to or from sleep we get glimpses of their activity and we call these glimpses dreams.

The dream mechanisms consist of two important subliminal systems: the Unconscious and the Preconscious.

The Unconscious and the Preconscious are two special memory systems. In the Unconscious are stored the tremendous emotional experiences associated with the awakening of self-consciousness. This awakening is described in Chapter I Section 5. In some discipline situation or situations the infant becomes aware more or less suddenly of the fact of his own existence and of the existence of the Not-I. There is, at a single stroke as it were, aroused in him active self-conscious-

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ness. All the struggle for existence which has dyed with blood the record of animal existence lies behind this awakening. The infant cannot co-ordinate the sensori-motor apparatus. He cannot immediately react by fight or flight in the way made familiar by a heritage of perceptual experience. Some of his intense emotion he abreacts in tears and cries and aimless gestures, but the major portion of the excitement reverberates centrally, thrills may we say, the delicate cortical layers we have referred to as the physical basis of conceptual existence. These are at birth incompletely organised. They are like the fine wire which the electric current heats to illumination point. We have all known something similar to this shock in later life and we may have seen it in the faces of others. It is then unmistakeable, it blanches the face and lowers the vitality of the whole perceptual subject. But shock does not always express itself in a way so evident.

The early situations which spark the conceptual life give information to the subject about his self-existence, about the life current which flows within him and its hungry de-

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mands for expression. At the same time it makes him aware of the fact that he is countered by agent or agents vastly more powerful than himself. He is ignorant as yet of the fact that those gigantic personalities stand to him in a relation which is as a rule mainly one of love. It is sufficient for him that by sheer physical superiority they dispose of him in a way opposed to his immediate purpose. They may or may not inflict pain on him. Pain however slight, is, we may believe at this crisis an experience as momentous as the traditional expulsion from Eden.

The second great subliminal system, the Preconscious, is also a memory system. It is the repository of more recent experience and this also is significant in the light of anxiety problems. Regarded as a memory system it records experience which has put the subject in possession either of power-principles or expiation-principles. Power-principles are principles by which as perceptual subject the child learns to dominate his environment. He learns to handle objects, to express himself in language and to understand the great symbol system of the written

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word and many other things. Above all he learns how he may impress his wishes on the wills of other people. On the other hand he meets with set-backs in his efforts both as a perceptual and as a conceptual subject. He falls and hurts himself, or is in disgrace, pain or trouble of some kind. These experiences train him in expiation-principles. Rightly interpreted they carry him to a higher plane both perceptually and conceptually, wrongly interpreted they bring about his deterioration; expiation may induce either pessimism or optimism, the latter being a violent reaction in the direction of power. In addition to individual experience the conceptual subject develops his conceptual life through information received from other conceptual subjects. Such information is called tradition because it is handed on (Latin *trado*) from one generation to another, and from one individual to another.

3. BETWEEN THE UNCONSCIOUS AND THE PRECONSCIOUS A THIRD SYSTEM, THE PSEUDO-UNCONSCIOUS, MUST BE INTERPOLATED. We must I think interpolate between the Unconscious, and the Pre-conscious, another system which

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we may call the Pseudo-unconscious. As the Unconscious refers to the period of sensori-motor inco-ordination, so the Pseudo-unconscious refers to the period of language insufficiency.

The budding conceptual subject is now at the stage of experimentation. He is making important additions to his perceptual knowledge by acquainting himself with the properties of objects in his vicinity, all which experiments we cannot doubt are under the control of the two great determinants Power and Expiation. The child is a power-subject when pleasure rewards, or success attends his efforts, he is an expiation-subject when he fails in his enterprises or strikes or burns himself, or is otherwise put in suffering by contact with the objects he would dominate. There is also the perpetual presence of large and formidable personalities who encourage or check him according to circumstances, and whose disposition of him cannot fail to seem to him most arbitrary, because, owing to language inadequacy, he can only in very small part understand their intentions or explain his to them.

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For brevity's sake we may speak of the Unconscious and the Pseudo-unconscious as one; they will be referred to in general, together, as the Unconscious.

4. THE RELATION BETWEEN THE UNCONSCIOUS AND THE PRECONSCIOUS. The relation between the Unconscious and the Preconscious is somewhat difficult to understand. The Preconscious carries on the business of the conceptual life, the conflict between power and expiation principles generated in the Unconscious. The Preconscious is unlike the Unconscious in being a record of anxiety situations which belong to a period in which experience has some degree of organisation.

Professor Freud postulates conflict as between the two systems of the Unconscious and the Preconscious, and it is plain why he does so. Conflict is obviously the keynote of the dream mechanisms, and as he postulates only one dynamic principle in the Unconscious, the sexuality wish, he must find some second dynamic factor or agent to counter the first. Professor Freud seems to have missed the fact which Dr. Jung

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has noted, namely, that there is already conflict in the Unconscious and that the self-condemnatory motive is as truly and fundamentally endopsychic as the self-pleasing one. In fact the self-condemnatory motive, i.e. the fear, is stronger the nearer the approach to the original anxiety situation of infancy. It is here presumably that we find unadulterated the fear engendered in countless generations of animal ancestors by the danger and difficulty of perceptual experience, together with the long subjection of primitive human ancestors to superstitions. The same however is at least equally true of the self-pleasing motive because as civilised man is the last representative of a line which carries survival value, power must be in excess of the second component of anxiety up to the point at which he appears. It is only as human life advances in knowledge, both conceptual and perceptual, that room can be made for a relaxation of tension.

Here is the key to the Freudian doctrine of the antagonism between the Unconscious and the Preconscious. They represent

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respectively two different levels of anxiety ; in the Unconscious, anxiety is of a different complexion from anxiety in the Preconscious. Unconscious anxiety is of a mechanical character as I shall hope to show in a subsequent chapter ; anxiety in the Preconscious of modern man is capable of mediation by reason, commonsense, and idealism. The rational ethical subject of the Preconscious cannot understand that other self, the primitive self of the Unconscious, which shock and strain resuscitate in him from time to time. He recoils from him. A shock may be thought of as comparable to the moving of the switch of an electrical machine. Unseen anxiety-batteries are set in action by the fact of the shock, and Unconscious anxiety symptoms result, just as the electric bell rings or the electric light flashes out, because the switch has completed the circuit.

5. THERE IS DANGER IN THE WRONG HANDLING OF UNCONSCIOUS ANXIETY. All unconscious anxiety must be mediated to the rational ethical subject of the Preconscious, and the crises, which are inevitable, hopefully handled.

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To analyse, i.e. to interpret the dream is to control projection. All sensory dream-elements are symbolic and the meaning behind the dream symbolism must be elicited. It must not be taken at its face-value. To interpret anxiety biologically, i.e. to give the illusion that sexuality and its symbolism are to be taken literally, is to attempt to undo the work of ages of human experience. I surmise that energy is attracted by this form of treatment to lower cerebral centres instead of being encouraged to utilise higher centres. Either the character degenerates and there is a marked loss of self-control or of self-confidence, or, in cases where the subject is sufficiently ethical and rational, the suggestions expressed or tacit of the biological theorist tend to dissociate unconscious elements. The principles of power and expiation consequently work unobserved and automatically at this lower level and produce impairment of health, possibly deep physical conditions, or more or less violent psychic crises. There is still a third possibility. The subject, if his *resistances* are of adequate strength, may exhaust himself in the process

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and be no nearer a solution in the end. I am not prepared to say that the results are never beneficial, for the insight of the subject may be of the quality and quantity which avert the catastrophe.

All psychological treatment must act like the second prism in experiments on light dispersion, it must recombine dispersed elements. As said before (Chapter III Sect. 5) the dream subject is recklessly indifferent to all interests but those which concern salvation esoterically conceived. If survival in the sense ordinarily understood by that word is in view, then psychological rehabilitation must take into account those higher interests, or the attempt had better be abandoned.

The principle of Expiation willingly embraced embodies, says the human thought of all ages, power far removed from all conceptions of earthly success. The latter is at best symbolic. It is appropriately represented among the glories of the Acropolis by Wingless Victory (*Nikè Apteros*): over against this must be set the winged phallus, symbol of the soul: "Perfect through

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suffering ” says the Christian. On the conceptual level Epictetus the slave may take rank with Marcus Aurelius the Emperor.

CHAPTER V

THE ANXIETY LIFE

1. ANXIETY NOT ONLY CREATES, IT ALSO DOMINATES HUMAN LIFE. TWO ASPECTS OF ANXIETY: TRAGEDY AND COMEDY. We observe the ceaseless rush of human life to-day and even while participating in it cannot but wonder at it. Juvenal draws for us pictures of the life in Imperial Rome which in the essential features reproduce that of any modern city or indeed that of ancient Babylon; the pursuit of wealth, place, pleasure, knowledge goes on everywhere. The human mind is never satisfied; there is no nice proportion between what the subject can enjoy and what he aims at obtaining; attainment only brings a fresh vision.

Professor James has said that man is great by reason of his wants. It is entirely true, but it would be equally true to say

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that by reason of his wants man is also little and miserable.

It is the conceptual life imperfectly understood which makes man so insistently restless. He has left the smooth path of animal unity of purpose and is between the desire for, and yet fear of power on the one hand, and on the other the terror and yet hungry claim of expiation. Could we learn the secret of our genuine need and root out the superfluous anxiety of the deeper level, always provided that sufficient provision were made for the physical requirements of the perceptual subject, human life should be as happy and beautiful as the poet's dream. But the things of sense are insistent and these it is which are the vehicle of conceptual realities ; sexuality in the anxiety life is the disguise for salvation, and place, power, knowledge symbolise justification by works ; money and service are the equivalent of what theologians call " merit " ; gambling masquerades as courage ; pleasure distracts the jaded subject ; fear makes man eat so much more than is beneficial for health, that a wit has said we dig our graves with our teeth. Attention, shifted

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from the conceptual realities themselves, is directed to their symbols.¹ Hence the greater the conflict, the more in evidence the symbols.

Anxiety is consequently seen to have two aspects. There is the original aspect, naked anxiety, the *nuclear conflict* as it may be called; in the second place there is the anxious manipulation of the symbols of the conflict. The first aspect is always intensely serious; it is the tragedy aspect. The second may be accompanied by every degree and kind of humour; it is the comedy aspect. There is an undoubted value in symbols and a place we may well believe for one and all, but it is a poor conceptual subject who advances the symbols into the place of the realities. This is what Martha of Bethany did while Mary chose the better part.

2. THE TWO LEVELS OF ANXIETY. In the last section the nuclear or deep level of anxiety in the unconscious is distinguished from the anxious manipulation of symbols. This distinction requires further explanation.

Anxiety in general expresses itself in symbols; we must therefore look for marks

¹ This involves the principles called by Prof. Freud Displacement of Accent.

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by which we may differentiate symbolism expressing anxiety of the two levels.

(a) Whereas anxiety of both levels may be normal, only anxiety of the deeper level can produce pathological symptoms so called.

Normally anxiety of the deeper level organised in serviceable form expresses itself in religion, in the arts, and in the intimate social relations. Otherwise anxiety has the marks of comedy ; all the paraphernalia of existence whether pleasing or the reverse, serious or gay is a part of the " game " of life. It may be as well absorbing and instructive, as charming and distracting, but it is essentially unimportant from the point of view of conceptual maturity. Tragic anxiety, anxiety of the deeper level, is called up into a region of the mind, nearer to self-consciousness than it should normally occupy, by every experience which is of the nature of a shock. From its new situation, the anxiety will then be attracted to some more recent experience, enhancing the latter's symbolic value out of all proportion to what is reasonable.

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Any example of a pathological mental state taken at random illustrates the above, for instance, that of an insane woman whose whole time is occupied in rocking and weeping over a piece of wood. The piece of wood is on the Anxiety Hypothesis the subject herself, notwithstanding the fact that she is apparently mourning her dead baby. It is a dead self i.e. a lost soul-self. A less extreme example is one in which a subject phantasies an accident or sudden death in the street. The sense of infantile guilt coupled with fear of exposure combines to dictate expiation in such a public situation. The secretive habit of the infantile misdoer requires that reparation be total and in public, and the obsession is easily suggested through witnessing an accident.

(b) Deep anxiety expresses itself by excess or defect in the appreciation of a given symbol. In the use of soap and water for instance, and in general care of the body either the anxiety subject is over scrupulous or he is indifferent. Again, either self expression is overdone, or the habit of the

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subject is one of reticence ; in feeding and sexuality the subject either abstains or he indulges too much. The discipline of reason in self-consciousness works for the proper evaluation of the symbol ; the tendency then is to moderation, the the thing itself which provides the symbol losing what is superfluous of its symbolic efficacy, thus permitting the intelligence greater latitude in regard to it.

In the deeper level anxiety often appears as the avowed enemy of reason, but the relative spheres of anxiety and reason are by no means so well marked off from one another as is generally supposed. That reason is itself a product of anxiety is I believe demonstrable, as I have suggested above (pages 36 et seq).

More often than we suspect anxiety puts on a mask resembling reason which is called rationalisation. In this guise fear may inhibit many a rational enquiry. An antagonistic attitude to various forms of fruitful research is to be explained indifferently as religion or reason. Again a measure of anxiety which promotes enquiry

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in one subject may veto it in another. The symbol is ambivalent wherever this is possible ; thus, as we have already seen, sexuality is the way both of life and of death. The two determinants power and expiation emerging together, have both a share in moulding into a symbol anything to which anxiety attaches itself.

Deeper anxiety may give rise as already said to an extremely anxious manipulation of the symbol. The subject who expresses anxiety thus is, to use Dr. Jung's term, the *Extrovert*. The subject of the extreme opposite type is a prey to anxiety in the deeper level, and cannot project at all. This is the *Introvert*.

3. SYMBOLISM OF THE DEEPER LEVEL. The deeper the level the more terrifying the nature of the symbolism. I often wondered why nursery literature included such blood-curdling stories as Bluebeard and Red Riding Hood. A group of curly-headed youngsters crowd round some lovely gift book and the mere grown-up peeping over their heads gets a vision of the most ghastly pictures

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and hears snatches of the recital of deeds of bloodshed and wickedness mixed up with black and white magic.

The anxiety theory makes it clear that it is just the most violent emotions which stir the breast of so-called innocent childhood. The infantile subject must therefore be weaned, emotionally speaking, and this is done by gradually diluting his literature. He begins with Bluebeard and Jack the Giant Killer, and proceeds through Bunyan's Pilgrim's Progress, or again by way of books in which abnormally good children convert abnormally wicked parents, to books which portray children like himself and parents like his own. The nursery library is constantly undergoing revision it is true, but generally speaking there is some order of this kind to be observed, and doubtless there is a genuinely psychological purpose served hereby.

Certainly the symbolism of the deepest level is not only the most unrelaxing in its grasp on the human economy, but it also has the highest degree of anxiety. It works itself out literally in the flesh and blood of the subject. At this level there can only

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be a mechanical balance between the opposing determinants, and at the same time all anxiety expresses itself in terms of the body. Power expresses itself in kicking, biting and screams, expiation in tears and self-inflicted pain. Anxiety of this type is brought over from experience of the pseudo-unconscious period, the period of language-inadequacy when we, the elders, too often impose our wills on children through exhibitions of superior physical force and induce in them reactions imitative of our own. There is no sweet reasonableness displayed in crises at this period on either side ; as the child cannot communicate his ideas to us through language, we infer that he is only a little animal incapable of ideas. His will or his temper must be broken !

The stimulus, which in after life activates anxiety connected with experience of this deepest level, resuscitates cognitive elements (memories) belonging to the original situations, and they control the symbols. Anxiety of this level therefore affects health and happiness very particularly. It contains the seeds of future disease. The subject suffers in

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proportion to his sense of sin (expiation). Sense of sin depends on the conceptual capabilities of the child, his intelligence and his capacity for love. In the lives of most of us there is a tendency for every little disappointment and failure to produce a crop of minor ailments ; colds, rheumatism, and more particularly bilious attacks, may one and all be considered as fruits of deep anxiety called out by some untoward incident in present day experience ; a misunderstanding in friendship, financial difficulties, consciousness of failing in any of the social duties serve as an appropriate stimulus.¹ A violent stimulus may produce a more serious condition ; a series of slighter stimuli ends in the same way.

The medical profession and the public mutually encourage one another to interpret physical ills on physical lines, as if dealing from beginning to end with organic data. The profession for the purposes of their study naturally and rightly regard the cause of the phenomena they are interested in as belonging to the same category as disease itself. Here however is the source of the capital

¹ Shylock : " I pray you give me leave to go from hence. *I am not well.*"—*Merchant of Venice*, Act iv. Scene 1.

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mistake from the point of view of the conceptual subject as a whole. While he is physiologically a machine which requires the most delicate adjustment, the *root* of his difficulty is after all not here. It is in the mind, in the anxiety life. The medical man enjoys so much prestige at the present time because the public is more and more learning to entrust him with its spiritual concerns along with the physiological ones.¹ Neither physician nor client is aware of this, but through the mechanism of the "*transference*" i.e. the attitude expectant of salvation found in every sufferer, this condition of things has come about. The result will be that the more conceptually sensitive the race becomes the more it will suffer from physical disability. New diseases will add themselves to the list in the medical books, and the symptom complex of one and all will become more inchoate. Proposed cures will multiply in consequence.

Perennial crops of physical expedients arise as it is: physical exercises, diet reform, study of the spinal column and the breathing function, etc., all useful in their way, but

¹ Through the fact that the Body is the conceptual subject's symbol for the unseen self. cf. p. 128.

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none bringing nearer the grand solution. For the trouble is central and the solution is not to be found along mechanistic lines.

The claims of the medical profession have ceased to be even challenged by the Church. She has allowed the Doctor to hear confession of sin, to grant absolution and to inflict penances ; instead of prayers and fasting it is prescribed for us that we shall have all our teeth out or undergo an operation. Yet it is in religion that the anxiety life finds its native language. Disease is a type of sin now as surely as in the days when the healed leper presented himself to the Priest to fulfil the Mosaic law.¹ Religion has lost its hold on humanity in the gross because its message is no longer understood in connection with the problems of anxiety ; and a psychological reform of the Church will be necessary if she is ever to come to her own once more. Psychologists need a very special type of courage, one not too often met with. To pass into the anxiety below the *limen* of consciousness is like meeting the Demons, well-called "of the Threshold," of which mysticism

¹ *St. Luke* XVII, 14 ; and *Lev.* XIII.

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speaks. Possibly the infantile fears and the mystic's demons are one and the same. Defects of sight and hearing, and paraesthesias, keep pace with this progressive handing over of the treatment of conditions of central or psychological origin to the materialist. For the life-principle, become self-conscious, cannot itself acquiesce in such shuffling of responsibility and withdraws within itself more and more. Social suggestion vainly endeavours to maintain the idea that the human economy is merely a piece of physiological mechanism. A mechanism it is truly, but one too delicate for the reason of man alone to effect its redemption even here and now.

While we must take all anxiety problems with the greatest reverence it is possible from one point of view to treat them *too* seriously. The anxiety which the baby subject negotiates in the solitude of his inner consciousness in the period of language-inadequacy, the rational and ethical adult subject should surely be capable of meeting again armed with all his wisdom principles later acquired, and under a qualified guide.

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Courage and sincerity are the things that will stand him in best stead in the process.

4. THE DREAM ALTHOUGH IT RECALLS ACTUAL EXPERIENCE IS A PRESENTATION OF THE SUBJECT'S OWN ANXIETY DRAMA. The dream appears often extraordinarily objective and sometimes has a vividness beyond the vividness of the ordinary sensory experience of man to-day. It is therefore a hard saying, that everything in the dream refers to the dream subject, one which will require elucidation. Dream analysis proceeds in two directions.

(a) It refers to actual experience, and by the free association method this experience, often remote and apparently forgotten, may be recalled.

(b) It has a symbolic presentation-value sometimes highly organised. Regarded from this point of view practically everything in the dream refers to what may be called an ANXIETY DRAMA.

Dream analysis has made us familiar with the first of the two facts stated above about the dream. There is ample evidence to show

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that, through the dream, persons and incidents may be recalled which formed part of the dream subject's experience of the past which he had apparently forgotten. Indifferent everyday incidents which are built into the dream-picture appear often to have a *substitutionary* value only. Persons are *surrogates* for others known long ago, and sometimes thought to be forgotten ; present-day situations recall situations of the past with which those appearing in the dream have some points in common. The persons or incidents in the dream are in themselves unimportant.

This brings us to the second point enunciated with reference to the dream, namely that it has a symbolic presentation often highly organised ; from this point of view, everything in the dream refers to the dreamer's own emotions which among themselves enact a little anxiety drama.

In Chapter III, section 3, I have compared the life-force with light and attempted to establish an analogical relation between the action of experience in distributing the emotional constituents of the life-force and

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the dispersing action of the prism. As in the solar spectrum violet rays appear at one limiting edge, and red at the other, so fear (or hate) and power in the case of emotion. In the child's experience there is only consciousness of the self in relation to the feeling. We have supposed that owing in the first place to sensori-motor inco-ordination, and in the second to language inadequacy, the potential of the life-force is raised in the few cells of the cortex which at this stage act as the collimator in the experiments on dispersion and a new thrill is experienced. The child's attention is therefore directed inwards to the self in the conceptual situation, in contra-distinction to the orientation of attention outwards to the environmental stimulus in the perceptual situation. One feeling (fear or hate) hurts and is disliked, the other (power) is satisfactory. As experience progresses situations which bring the satisfactory emotion tend to elicit from the outside social world the reaction to the subject which has for him the hurting emotion. If he function as power-subject, there are circumstances in which

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his headlong career is checked—perchance he is punished. The emotional situation is hereby complicated and it is still further complicated as the child advances in self-knowledge by situations in which the hurting emotion (fear or hate) is encouraged in him by sympathetic approval, when for instance a child is exhorted to face danger, to stroke a strange dog, or to have a tooth pulled out. It is always his own emotional attitudes which are the objects of attention and concern in the conceptual life, hence as described in a previous chapter, the development of the introspective habit.

We observe that, conceptually speaking, *the emotion elicited by a stimulus tends in general to be of the same character as that expressed by the stimulus.*

Power in the stimulus promotes power in the conceptual subject even though perceptually in the same subject at the same time fear may be aroused ; tenderness in the stimulus promotes tenderness : we say love begets love. Nothing is more contagious than emotion. Professor McDougall explains this in *Social Psychology* describing

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passive sympathy.¹ Passive sympathy is a mark of the emotional life of all group subjects. For emotions aroused in him in the period of language-inadequacy the subject has no names. Hence he labels them by associating them with the sensory image, visual or otherwise, of the object which arouses the emotion in him. This is just what we should do with regard to a new experience at any time. As already pointed out if we saw a new colour for which we had no name we should describe it by saying "the colour Mrs. So-and-so was wearing," and a corresponding image would arise in the mind.

To sum up: The self-conscious life of the child concerns emotions mainly, some of which in general (power emotions) give satisfaction and yet are dreaded, because disapproved of and arousing a sense of guilt; others on the other hand hurt and yet it is felt obligatory to entertain them; these latter are in general emotions associated with acceptance of suffering (expiation). The child therefore dreads his own feelings of satisfaction and loves his own brave attitude to

¹*Social Psychology*, p. 92.

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danger. His pre-occupation, conceptually speaking, is entirely with these emotional states, they form the self-concept ; hence it is that this is the pre-occupation of the dream.

Consequently in the dream contrary to every appearance the subject is *alone*. The dream is full of people and incident, but these all relate to his own emotional and anxiety experience and are represented by the stimuli which evoke them in himself, as he has no names as yet by which to express them. It is a strife in his own mind between emotions which should give satisfaction but cannot because they provoke hate in others, and emotions which normally hurt but are rendered desirable because of the fact that of all his experience just those are most highly approved by members of his little group. Complexity increases but the anxiety problem remains essentially the same.

The objects in the child's environment, at any rate those which come within his range of attention, are relatively few, and these become archetypes of specific emotional tendencies. Prof. Freud has pointed out how very important the father and the mother

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are in the dream. From this fact he deduces his famous theory of the sexual fixations on the parents (Oedipus complex), and names these fixations nuclear fixations to mark their importance. In the Anxiety Hypothesis the father and the mother stand in general for power and expiation. There is in all likelihood a racial tendency operative in the selection for it is by no means true that in present day life the mother is the humble slave and the father a terribly self-willed person. The sexual functions, however, remain constant. The mother is the bearer of "burdens" in the sex life and is hereby incapacitated in respect to liberty which the father enjoys. Sexuality relations remaining a constant, sexuality enjoys a unique place in symbolism as explained in Chapter II., sect. 5.

5. THE ANXIETY PROBLEM PROJECTED : REFERRED ANXIETY. In full self-consciousness the subject leaves the solitude of dream and phantasy and enters into conceptual relations with his fellows. His anxiety problems are transferred to or projected on to the life of men and affairs. Here he functions

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both as power-subject and expiation-subject, and according to his phantasy conceptual-life, so will be his rôle in the world. It may be presumed that projection does not take place spontaneously but is prepared for by the dramatisation habit called play.

Stripped of all superfluities the simple facts of anxiety are these: the subject who is initially a power subject, i.e., who wants his own way at any cost, is hated by his fellows and expiation assuredly awaits him; on the other hand the expiation subject by kindness and service attains an ample return in power. Expressed thus the problem seems simple enough. But in the dream life there are usually bewildering images which show the two determinants continually alternating and in conflict—power *dodging* expiation, and expiation as certainly *dogging* power.

For less simple subjects the projected anxiety problem creates in actual experience situations which are inexplicably painful and jeopardise the subject's happiness and through him the happiness of other people.

Prof. Freud's interesting doctrine of the prefigurative value of infantile phantasy is

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constantly borne out by experience, as also are his recent observations on the element of repetition. The subject's anxiety problem is ever seeking re-projection both in the external life and in the dream. It must be remarked parenthetically that, however energetically the subject takes part in life, his anxiety problem is never *resolved* by the mechanism of projection. For resolution of conflict the ideal course is indubitably an enlightened self-introspection with an attempt to bring harmony into the life within and without simultaneously. How this may be carried out will be considered in the next chapter. One serviceable result of projection, however, is that tension may be decreased thereby and a habit of extreme self-absorption discouraged. To this extent common sense is justified in its prescriptions.

Among problems of projection there is one more particularly interesting. It is the problem of *referred anxiety* or more strictly the problem of referred expiation. There is a class of conceptual subjects who all unconsciously throw the onus of their own expiation in greater or less degree on

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others. At the first encounter this seems a cowardly *rôle*, but it must not be so regarded.

The subject, be it observed parenthetically, is not strictly speaking susceptible of praise or blame in anything like the degree which the common usages of language imply.

In general the tendency to refer expiation has great social value, it underlies the solicitude normally felt by one human group member for another. It is the basis of what Professor McDougall calls *active sympathy*.¹ In certain cases moderation in referring expiation is exceeded. Dante as we learn from his own writings was a subject of this kind.

The significance of the phantasies in the little autobiographical sketch, the *Vita Nuova*, was brought to my notice by one of the members of the Psychological Aid Society. It is a genuine study in dream-analysis and probably unique. Written about the close of the 13th century, it may yet stand as typical of the course of any dream-analysis to-day. Dante describes in the *Vita Nuova* the psychological processes by

¹ *Social Psychology*, p. 168.

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which he passed below the *limen* of self-consciousness to the deeper levels of anxiety in a mystical initiation, and attained, as the title of his book suggests, the **NEW LIFE** a spiritual majority.

He describes the process of his acceptance of expiation. The character of naked anxiety in his treatment of this theme is announced by the severe simplicity of the first phantasy or dream, in which a glowing masculine figure holds in his arms the female figure draped in crimson who is to eat his (the poet's) heart. In this initiation into the new life Dante experiences crises of suffering in body and mind, just as every subject to-day must do, whether in the discipline of psychological re-education or in the discipline of life. The female figure in the first phantasy, as in others that follow, is Beatrice. She is for Dante the major symbol of sacrifice.

We seem here to be face to face with that which man thinks of as Destiny. Beatrice re-appears in Dante's imagination as his guide on the other side. It is she who opens to Dante the secrets of Paradise in the *Divina Commedia*. Enquiries relative to the meaning

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of this *dénouement* lie mainly outside the scope of a little introductory treatise, but, as I have said before, the student of conceptual psychology cannot dismiss the esoteric summarily. It must be included in his sweep of vision for it is undoubtedly before that inner eye which controls man's terrestrial experience.

For all his genuine masculinity, experience, for Dante, is saturated with symbolic efficacy. The *Vita Nuova* represents him blending with stern unbending purpose an acute sensitiveness; if he is not to languish in inaction, the expiation element must be projected at least partially.

Obviously to refer anxiety, i.e. to bring about a catastrophe in the life of another, is a typical male or power mechanism. In the sexuality symbol it holds entirely. It is impregnation. Acceptance of expiation is more literally the female side of the sexuality symbol. Sexuality is as we have seen the great determining symbol, but "flesh of one flesh" though the most sacred symbol of the conceptual subject, is a symbol only.

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6. THE WITNESS OF LITERATURE TO THE ANXIETY HYPOTHESIS. All spontaneous expressions of the human mind voice the underlying current of anxiety. Literature may be taken to illustrate this statement but it is no less true of music and of all the arts.

Within the sphere of literature, works of the imagination of all kinds exhibit the power subject in course of training as an expiation subject. In the *Iliad* the price Achilles pays for sulky obstinacy in the matter of a slave girl whom he grudges to his rival is not only his own life but that of his dear friend Patroclus. The heavy penalty incurred marks this poem out as a tragic production. Where the issues involved are not so stupendous or where a happy *dénouement* is reached a comedy is presented. The *Merchant of Venice* for instance, fails to keep the bond given in the interests of friendship, through no fault of his own, and grave, unexpected danger arises but is triumphantly averted. This well-known play of Shakespeare's includes many potentially tragic situations; there is a vein of intense

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anxiety running through it :

“ Therefore Jew,
Though Justice be thy plea consider this
That in the course of justice, none of us
Should see salvation : we do pray for mercy ;
And that same prayer doth teach us all to render
The deeds of mercy.”

In the play the edge of the cruelty of the Merchant's cunning foe is turned, however ; the lesson of mercy is inculcated and put in practice as regards the would-be child of Cain. The story ends with the ringing of wedding bells. Such is the comedy treatment of anxiety.

With the success of brute-power there is no sympathy. A power subject, such as Julius Caesar, is capable of figuring as hero only because his tragic end redeems ; the *finale* brings the story into line with the cherished purpose of human life—the search for the soul. In a hundred different ways the purposes of redemption work themselves out, the means are always the same : love, as in the story of the *Flying Dutchman* ; death, as in that of *Tannhäuser*.

Another class of literature treats the

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anxiety theme from still another angle of vision. It informs us about the problems of anxiety and suggests solutions. It may be called in general WISDOM literature, a name actually given to a section of the writings of the Hebrews. A well-known specimen of this style is *Ecclesiastes* XII, beginning: "Remember now thy Creator in the days of thy youth when the evil days come not"—followed by a wonderful description in symbol of old age, in which useful articles of man's devising, especially parts of the house, are mainly used to describe parts of the body: window, door, pitcher, bowl.

Some wisdom literature, like the Book of *Proverbs*, is more immediately didactic.

In the class wisdom literature could be included for general purposes parable and fable, autobiography and allegory. It is not always quite plain whether the purpose of the writer is to throw light on anxiety problems or merely to recite the history of some anxiety subject of a type which appeals to his own psychology.

There is still another class of literature which might be called—again after a notable

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Hebrew style—APOCALYPTIC. It is horatory ; it is a revelation of the triumph which awaits the enduring anxiety subject. The book of the *Revelation* is an example.

Some literary productions are less formal but in some way the anxiety problem—always in the writer's mind—contrives to gain expression ; an illustration is *The Gates of Damascus* by J. E. Flecker, which was by an outsider proposed for consideration to a meeting of the Psychological Aid Society and ably discussed in an illustrative exercise by one of the members. The reader is referred to Appendix II where the gist of this paper is reproduced.

CHAPTER VI

THE PERFECTING LIFE

1. ALL ANXIETY TENDS TO WORK ITSELF THROUGH. WHERE SHALL THE SUBJECT FIND RELIEF? "Ah, Hajji, whither wilt thou turn, when thou art there, when thou art there?" When the hour of shock comes, failure of plans and hopes, wounds in the love-life, reverse of fortune, or any other shattering experience, and naked anxiety confronts the subject, to what will he turn? Anxiety is described by the poet as "this ghost-life's piercing phantom-pain."¹

The words at the head of the chapter, "*the perfecting life*," are what a dream-subject had in mind on awaking one morning; they were all that survived of what was probably an important dream.

A dream of the kind, one devoid of all sensory images and consisting of a thought only, is pronounced by Professor Freud to

¹ See Appendix II.

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be as valuable for the purpose of unravelling the intricacies of the subliminal mind as an ordinary dream ; we may therefore accept this dream fragment as conveying a message as important as those moving pictures which the dream-life generally presents.

What is the particular meaning of " the perfecting life ? " was as usual the question put, but the dreamer could throw little light on the subject ; the one point insisted on by him was that the word *perfecting* must have the accent on the second syllable, the idea apparently being that a further word was required to complete the sense. " Perfecting " he reiterated " was a transitive verb, one requiring an object." On putting the question, what that missing word could be, what life was in process of *perfecting*, the analysis came to a full stop as if the subject were up against a blank wall in his mind. What life *perfected* the dreamer could not explain.

Since the Anxiety Hypothesis has been under discussion the dream would seem to have more significance. That which life perfects can be only one of two things, or

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both simultaneously. They are (a) the solution of the anxiety problem for the particular subject in the given circumstances. (b) The anxiety subject's progress in the conceptual life.

(a) The course of all anxiety is from power to expiation, by the purchase for the subject of higher life-values through surrender of lower ones. This entails either the sacrifice of the self or in cases of referred anxiety the sacrifice of a substitute. Often the sacrifice includes both the self and another or others. I have in Chapter IV quoted Dante's mystical initiation, which included the sacrifice of Beatrice, as a remarkable case of transferred anxiety recorded by a historical personage. His case would be typical of an anxiety problem working through to a culmination. Everyone suffers from anxiety sooner or later, many people suffer from little anxiety crises all their lives. Anxiety crises include bodily illness, or mental disabilities like bad temper, depression, restlessness and want of concentration, or disturbances of conduct like abnormal sexuality, drink, crime. In their need the majority of people

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seek help somewhere ; most people at the present day ask the doctor for physic and physical treatment. Some ask advice of friends or ministers of religion ; many attempt only to forget anxiety in pleasure more or less innocent ; a few find their way to the psychologist.

The Miller Phantasies¹ which Dr. Jung has used as a thread on which to string together so much of interest that concerns human thought, both from the primitive man's and the dream subject's points of view, illustrate most aptly the "perfecting life" presented in a few beautifully artistic dream productions. The intuition of Dr. Jung led him to single out for discussion a series of dreams illustrating admirably a typical anxiety career in miniature. These phantasies were spread over a period of two years. They represent the dream subject at first ecstatically dominant, gradually succumbing to the expiation principle and in the final scene achieving total surrender—"the death of the infantile hero" as Dr. Jung expresses it.

¹ *Psychology of the Unconscious.*

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Dr. Jung's handling of these phantasies is most illuminating, and he comes singularly near to the Anxiety Hypothesis when he says "The sexuality of the unconscious is not what it seems to be; *it is merely a symbol*; it is a thought....but expressed in the unreal sexual language of the unconscious,"¹ and again "It (the incest prohibition) may have been a question of a primitive separation of the pairs of opposites which are hidden in the will of life : *the will for life and for death*."²

Unfortunately, in his summing up Dr. Jung makes unduly prominent the superficial interpretation. The Miller phantasies like all utterances of the conceptual subject have no immediate reference to the perceptual life of that subject. It may or may not be the fact that after these phantasies the dream subject was better fitted to accept the *rôle* of wife and mother. What is certain is that the phantasies in the last resort show the subject's conceptual progress; from being a power subject she became the expiation subject.

¹*Psychology of the Unconscious*, p. 433.

²*Ibid.* p. 464. The latter italics are not in the original.

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The effect that all the ordinary methods of alleviation are expected to have is to arrest the climax of the problem. Rest, food, medicine, kindly sympathy, drink, cards, psychological treatment, all it is hoped will have the same effect; they should allay anxiety. Sometimes the progress of the anxiety is arrested, sometimes it is hastened by a specific remedial measure. Occasionally the same means, the same medicine or the same advice, may at one time arrest the anxiety and at another time precipitate it.

In other words all the known means of cure of the human soul—and I say soul advisedly for in nine cases out of ten it is the soul, even if only rheumatism or toothache or bad temper is the complaint—are applied in the dark. We must except the consolations of religion for these are appropriate to naked anxiety when the subject is ready to assimilate them.

By no remedial means at present generally employed is anxiety brought into the full light of consciousness. Yet only in the light of waking consciousness can anxiety be

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faced and converted into a form for which the Reason has an answer and a remedy, or if it have not one to hand, will set about finding one.

(b) "Self-reverence, self-knowledge, self-control.

These three alone lead life to sovereign power."

The above words were quoted by an analysis subject suffering from anxiety in a very painful degree and expressed in typical form and physically. They bring up the enigmatical thought dream "the perfecting life," and present its problem in the second aspect. The thing which life perfects may conceivably be the purpose of the conceptual life spiritually conceived. Happy is the subject whose anxiety problem is solved simultaneously with his advance in the conceptual life. Progress here means the attainment of just these three things: self-reverence, self-knowledge, self-control: things to be gained only at some expense in the teeth of anxiety. The brave soldier stands to his post when confronted by odds; the coward runs away.

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Progress in the conceptual life means (1) better control of the emotions generally, with overcoming of bad habits of thought and conduct in particular, and (2) liberation of the intelligence with quickened interest in life. If psychology cannot help the subject to these it fails to justify itself. Psychological treatment is a process extremely distasteful and trying to most people, but like every proposed measure of alleviation it carries with it a suggestion of relief and therefore draws the subject on. Like the subject's *own* doctor or *own* spiritual adviser, but in an even higher degree, the subject's *own* psychologist receives the patient's infantile confidence, infantile because not founded on knowledge. This attitude of expectancy, this hungry hope for salvation, is directed to the particular practitioner in proportion to the measure of the anxiety and the hope that is aroused by the suggestion of help. This attitude is called by psychologists the *transference*. The transference disarms the resistance, i.e. the self protective capacity of the subject, at least in part: in proportion to the

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crumbling down of the resistance, energy which had been held in check is permitted to express itself, whereby a crisis may be precipitated.

When this energy is destructive, its symbol in the dream is fire, when constructive, its symbol in the dream is light.

Psychology, however applied, does not arrest anxiety crises any more than any other measure does, possibly less ; on the contrary, as said above, anxiety is released from jealous guardianship by the application of psychology and the subject tends rather to head for a crisis. This at least is true in the case of patients who are in the first instance mental sufferers. That is why treatments should not be too frequent nor too close together (unless the subject express very definitely a wish for this) as time must be allowed for central re-organisation.

2. REFLECTION : THE GREAT MECHANISM OF THE PERFECTING LIFE. The word reflection is one which it would be hard to replace. It is a symbol derived from the language of vision and expresses the greatest of all human faculties, the power to con-

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concentrate attention on conceptual realities. "Now we see through a glass darkly,"¹ says Paul.

In symbolising the body and its parts, the psyche somewhat satirically appropriates for the purpose useful articles: pots and kettles, furniture, buildings and their parts, e.g. windows, walls, doors, passages.

There is an ingenious appliance which delights the primitive human mind, but fills with the strangest emotions the animal subject, who being devoid of self-consciousness sees an object only *qua* object. It is the mirror. The mirror, an article contrived by man for a useful purpose, is a symbol of a part of the body and it cannot be anything else than the human brain, for the human brain and it only, can reflect. No animal brain reflects.

Again all *living* objects stand as symbols of psychic values. The subject's body is therefore his supreme symbol, the symbol of his soul. The conceptual subject is very jealous about the condition of his body,

¹I *Corinthians*, XIII, 12., where the Revised Version has
in a mirror."

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as is shown by his pre-occupation with the mirror. A very anxious analysis subject explained how her first remembered attack of anxiety came on when she was about 10 years of age: she looked in the glass one day and a great horror seized her. She thought she saw something there which indicated that all was not well with her soul.

It is a common feminine habit to stand before the glass and turn now in this direction and now in that, to see the effect from every point of view of the hat or costume which the subject has just put on. Women are laughed at for their vanity, it is not realised that it is the mark of a deep anxiety. The Lady of Shalott saw all life in a mirror, but when the light reflected from the knightly person of Lancelot fell upon it "the mirror cracked from side to side;" for she had met the greatest of all conceptual realities, LOVE, hopeless love as she conceived, and the life of symbol has no further attraction for her. She dies.

The superstition maintains itself that if a mirror is broken there is a death. The

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bodily counterpart, the symbol, the illusion, perishes ; the soul, the reality, abides.

When the subject reflects on experience he pieces it together, fits the parts into the whole, and reads the realities behind the symbols. Reflection is the great wisdom mechanism. There must be a place for reflection in the life of every conceptual subject who would use the experience of this existence to the best advantage. To see oneself from every aspect a second mirror is needed. The second mirror is the wisdom of another, whether written or spoken.

The late Dr. Jessie Murray used to compare the analyst in the process of psychological re-education to the second mirror. The comparison is particularly apt, for the deeper meaning of the dream is always in part hidden from the dreamer himself.

Dream analysis should respond to the great urge of the present day to understand its anxiety problems. It is a great means for cultivating the habit of reflection and should open out channels for appreciation of anxiety problems under every guise—literature, drama, art, music, science, friendship, humanity

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itself. The dream psychologist may say in the words of Shakespeare.

“ And since you know you cannot see yourself
So well as by reflection, I, your glass,
Will modestly discover to yourself
That of yourself which you yet know not of.” ¹

Dream analysis is no easy task ; it precipitates crises as has been said in the last section. At the same time it should control them and render the subject the healthy mind in the healthy body which he craves to be and which his friends desire to see him. He must bring up into consciousness not only the shame but the fear, all the emotional content of the deep-level anxiety which the terror and temptation situations of past experience have brought up from the unconscious and the pseudo-unconscious, and which embarrasses him in daily life because it renders him morbidly self-conscious. He will shrink from doing this and find pretexts like “ boring ” or “ trivial ” which prevent his discussing what is most important.

There is nothing more apposite to which dream analysis on the Anxiety

¹ *Julius Caesar*, act I, sc. 2.

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Hypothesis can be compared than a mystical initiation. In my youth I read Bulwer Lytton's *Zanoni* which the author purports to expand from an ancient Rosicrucian document, and I am often reminded in my practical work of Clarence Glyndon's attempt to meet and pass the Demons of the Threshold that he may win Viola. The demons surely represent the resuscitated infantile fears and Viola the soul. I leave the reader to follow out the thought. The whole novel is a quaint but most just conception of the anxiety problem in course of solution.

The analysis subject has one great advantage over Clarence: "life wrung out alone" is not altogether true in his case. His analyst is his faithful companion and courageous guide.

The subject must cultivate the "meekness of wisdom" if he undertake this task, and the analyst must do no less.

3. WHAT THE SUBJECTIVE INTERPRETATION OF THE DREAM MAY DO. The perceptual subject is always alone. So far as his fellow men are concerned the conceptual subject is no less alone at the dream level,

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i.e. in the remote recesses of the anxiety apparatus where are stored experiences of the periods of sensori-motor inco-ordination and of language-inadequacy. In chapter V I have attempted to show how every dream regarded subjectively turns out to be a representation of some phase of the subject's anxiety drama. The *dramatis personae* are his own emotional tendencies masquerading as the symbolic objects which the subject long ago adopted to represent anxiety states for which he then had no names: father, mother, dog, cat, bull, pig, each aroused in him a specific emotion, either immediately reflected or transmitted through the medium of another mind. The child's love for the family dog, for instance, is induced in him either because he observes for himself the animal's attachment, or because his mother has described its characteristic fidelity. In certain acute phases of his introspective life the dreamer expresses his awareness of the importance of a particular symbol-picture by actually representing it as taking place on a stage. Other mechanisms which also convey the idea that the matter is important

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are the representation of an aspect of the dream as a picture, or as a reflection in a mirror, a story told or read, or again as a dream within a dream.

In self-consciousness the subject projects his anxiety dream on to perceptual experience. Control here will advance the "perfecting life." Misinterpretation leads to disaster.

Projection of anxiety may prove no easy task. Mankind as well as "things" has certain "cussedness" which prevents it lending itself to any given subject's anxiety drama. We are not always permitted to express love in the way we should prefer and in the interests of law and order the expression of hate is consistently repressed. Hence in self-consciousness we still tend to be alone. Even between nearest and dearest the anxiety life of each is a persistent though unknown barrier to full spiritual union :

"Alas ! is even love too weak
To unlock the heart and let it speak ?
Are even lovers powerless to reveal
To one another what indeed they feel ?

.

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Ah well for us if even we
Even for a moment can get free
Our heart and have our lips unchain'd,
For that which seals them hath been
deep ordain'd."

Matthew Arnold.—*The Buried Life*

The barrier is removed in proportion as the wisdom principles of his group have recombined the dispersed life energy of the subject into a single pencil of light. Communion with his conceptual fellows is the great compensation for loss of immediate power as a perceptual subject. For moving the smallest particle of matter through the smallest distance of space the conceptual subject is dependent on a perceptual subject, himself or another. His sphere of activity is an abstract one among conceptual subjects whose love and understanding are for him life—the New Life. Perhaps the high value set on leisure reflects an inner awareness that the conceptual life is detached from perceptual activities ; there is a feeling also that only manual employment can strictly be called labour.

The New Life brings a new power ; its

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weapons and its tools are spiritual. Initiation into this life is a passage from a narrow sphere of physical domination where we are alone, to a large sphere where knowledge and thought are shared in a communion of self-conscious fellow subjects.

In the Christian Churches the religious life begins with the sacrament of baptism ; the significance of this is the exact parallel of the climax of the anxiety drama : “ A death unto sin and a new birth unto righteousness.”

The well known wisdom principles have their limitations ; they solve in the main only those problems which are such in self-consciousness, problems amenable to idealism, reason and common sense. The more scattered shafts bearing the lurid tints of infantile anxiety will still lie in arresting bands or spots along the path of many a subject, in spite of all the wisdom principles which come his way. These may even ring in his ears as “ sounding brass or tinkling cymbal.”

To recombine the scattered elements of the life energy, if it could be done, would mean that all the old wisdom principles would recover the living quality of their message,

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without the savour of their bondage ; the subject would become capable of the maximum of ideal projection ; in particular, he would become capable of the maximum of disinterested singleness of purpose in relation to his fellow conceptual subjects. The key to this possibly lies in a subjective attitude to the anxiety drama within the subject himself ; a means by which it may be reached is the study of the dream on anxiety principles. This knowledge will acquaint him with the fact that when he is angry or sad it is not in the first instance with or about another person that he is angry or sad, but in respect to that person as representing one or other of the *dramatis personae* of his own anxiety drama. Armed with this knowledge he will be able to watch his own anxiety conflict and, in the illumination of the new insight, assist in staging a relatively easy *finale*. He will learn that expiation at the dream level can be transcribed into service and self-sacrifice in self-consciousness. More than this, when his own unconscious problems have been happily set in train he will be able to meet sympathetically other anxiety subjects.

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Without becoming himself entangled in the psychological difficulties of those others he will be able to assist them effectively in their search for salvation. Knowing that every soul must work out her own salvation with fear and trembling, he will not force on others his own cherished wisdom principles since these may be altogether inapplicable at the stage at which his fellow is. Contra-suggestibility means perhaps the antagonism aroused in a subject at the infantile level by a scheme of salvation, i.e. a symbol system, which does not commend itself to him at the time.

4. **THE DEMONS OF THE THRESHOLD.** The anxiety subject of every type has pre-figured to himself under expiation the necessity for punishment conceived in physical terms. The accepted methods of bringing up the little child fix his attention on bodily states. In any case expiation in the dream is always conceived in terms of the perceptual subject's pain and deprivation. This is symbolic merely. What the subject is really concerned about is the soul, for which the body is the constant symbol.

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Anxiety so projected on the body follows the course of any physical weakness already present, as Professor Freud points out in an early work on the hysterics, when describing the case of a patient called Elizabeth.

Where there is no recent history of organic condition like the one simulated by the functional disorder, it is possible that the patient may have suffered from something of the kind in infancy. This was a factor in the case of a patient to whom when a child his state immediately after birth had been described; the memory remained. If the subject was physically strong in infancy and early childhood, the organ or system in which he suffers later as an anxiety subject, must have been set apart for expiation under the principle of an infantile sense of sin later forgotten. It is probably the nutrition apparatus in the first instance which provides the appropriate target for his fears, as a child's gustatory experience must be very vivid, especially if he is insufficiently or inappropriately fed. By the interweaving of symbolism the genito-urinary system may later become involved in the condemnation of the alimentary tract.

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If there is sufficient evidence of a pathological condition when the patient consults his medical adviser the latter very rationally from his point of view regards the disease as amenable to mechanistic measures. If the evidence is slight, but the anxiety (i.e. the pain, which is always the index of conflict) is great, the medical man gives what is practically a *placebo*, by which is meant something to keep the patient placated. At this stage he may or may not pronounce the trouble to be of psychological origin. From his own point of view the medical man's action is entirely justified, but nevertheless he may be aiding and abetting his patient, and through him his generation, in forgetting that medicinal measures are one aspect only of the human problem. His *métier* is properly based on a mechanistic, i.e. a physiological outlook; what is wrong is that he too often assumes that his outlook covers the whole of the human problem.

If it were realised that the body is regularly for the conceptual subject the symbol of the soul, the need for the searching out of the subject's anxiety problems at the same time

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that the body, his anxiety symbol, was under treatment, would become apparent. Concentration of attention on the body, if the Anxiety Hypothesis holds, is the worst way to deal with the problem; the *Vis naturae*—and may we identify this with the perceptual self?—is capable of dealing much more hopefully with its own problems if it is not interfered with too much. A subject who is “self-conscious” when he is engaged upon anything, if it is only entering a room or handing a cup of tea, is sure to do it less successfully.¹

The subject whose trouble is pronounced of psychological origin will continue to be worried about the organ or system which his infantile guilt sense has singled out as the seat of expiation. If his obsession is removed, by whatever kind of alleviative measure, anxiety is not checked unless he has linked it up with the infantile sense of sin. Was not the poet Cowper cured of a persistent

¹ “The centipede was happy quite
Until the toad in fun
Said, “Pray which leg comes after which
When you set out to run?”
This wrought her nerves to such a pitch
She sank exhausted in a ditch.”

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suicidal mania by discussing with a friend the doctrine of original sin ?

Without the linking up in consciousness of the infantile sense of sin with the unconscious call to suffer bodily torment, the subject may actually develop disease, or if he resist this, be incapacitated by a general fatigue state. Finally, if the fundamental disharmony is too nicely balanced to be projected, i.e. if his sense of sin is overwhelming but his fear of bodily torment be equally too strong for him to yield to disease, the subject's reason may become impaired. These extreme aspects of the conflict may hang together with *conceptual isolation*. " No one understands me " —quite true ! The problems of a conceptual subject require to be understood and gone into. To receive *qua* conceptual subject disinterested attention from someone who he feels understands is to have hope. An emotional religious life supplies this need for some, the repeated doctor's visits supply it for another ; but, with the fuller knowledge of the psychology of self-consciousness, better provision could be made for the anxiety subject, which would lighten the labours and

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clear up some of the chief difficulties of both the clerical and medical professions.

The crux of the whole problem appears to be that punishment for sin is conceived as consisting in a call to suffer physical pain, the body being the supreme symbol of the soul. Fire, uncontrolled, is the constant symbol of the punitive agent ; it has been suggested on a previous page that there may be a physical basis for this. If this theory be accepted, the purgatorial fire and the bodily fever are interchangeable. The anxiety subject is an animal at bay, literally between two fires, Hell and Disease; he sees no way of escape.

Behind all human conceptual suffering lies the ultimate cause of anxiety : the problems of Death and of the Hereafter.

The life-principle, become self-conscious, is, as an individual, face to face with destiny. The little child comes in contact with death in many directions. He sees dead animals ; he visits the butcher's shop ; he hears that so-and-so is dead ; he sees a funeral *cortège* ; perchance he looks upon the marble face and immobile form of some one whom he recently

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knew in life and activity. The life-principle in him dimly knows itself to be inextinguishable. What a problem !

“ And Ah ! to know not while with friends I sit
And while the purple joy is passed about
Whether ‘tis ampler day divinelier lit
Or homeless night without.”

William Watson.—“ *The Great Misgiving.*

Such briefly are the misgivings and such the fears which originate in them. They are the Demons of the Threshold.

5. THE REVOLT AGAINST ANXIETY. The conflict between the wish for, yet fear of, functioning as power subject, and the urgency, yet dread of, submission to the claims of expiation, is under some central principle of control which dictates the staging of the anxiety drama. The source of this control must be within the life-force itself, become self-conscious. We have already in Chapter III discussed an analogy instituted spontaneously between vision and the conceptual life ; in this analogy an inner discriminative principle figures under the symbol of the eye. This principle is by most men called conscience.

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As presented in the anxiety drama of the dream, the discriminative principle plays the part of an inexorable judge and it requires from the subject nothing short of total surrender. The subject quails before the impossible demand ; he endeavours by self-deception to hide from it, or by self-justification to appease it. Short of dissociation, which is like letting down a safety curtain on to the stage, nothing avails, yet like the safety curtain dissociation does not put out the fire in the wings, it only hides it from the view of the spectator.

The anxiety interpretation of the dream is markedly different from that of other dream psychologists ; it is practically impossible to institute a comparison between the theories of these writers and the Anxiety Hypothesis, for the reason given in the introductory section of this book that the above thinkers do not draw the fundamental distinction between the perceptual or conscious (animal), and the conceptual or self-conscious (mind) subjects, both contained in the individual human being. The word *instinct* maintaining its place where *concepts*

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are in question, great confusion arises, because the conceptual life, unless understood and obeyed, turns the instinct life topsy-turvy whenever a dislocation in the psyche takes place. All instinctive processes are made over in the conceptual life into something awesome, something vibrant with symbolic efficacy. A let-instinct-live theory of life involves for the subject a revolt against the fundamental law of his own conceptual life, expressed in the mystical words of our great poet :

“ Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Bears yet a precious jewel in its head.”

The rebel, the Nietzschean, wants the jewel without the toad, nevertheless he has to *swallow the toad*.¹

We note also that in his great work *The Psychology of the Unconscious*, in that part of the collateral material which in lectures I have called the “ Chorus of Lofty Souls,” Dr. Jung has placed Job, the type of acquiescent subject, over against Nietzsche.

¹ N.B.—Certain symbols, among which are fruit, serpent, toad, crab and tripod, provide a curious mystical symbolism for the sin of disobedience.

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Dr. Jung's analysis of the Unconscious is altogether more subtle and truer than Professor Freud's, whose theories of repression and infantile sexuality are well-known and rightly dreaded. Dr. Jung includes "Sacrifice" and "Power" as fundamental components of human character; he recognises a law of balance between these two, though, if I understand him aright, the balance is struck as between the unconscious and the waking life. He even says "Morality is not inculcated from without. Man has it primarily within himself," etc. But Dr. Jung seems to me to fail to catch the exact drift of the anxiety drama. He has words of commendation for both aspects of anxiety, sacrifice and power, writing as if these primitive moulders of the conceptual subject's psychic life were capable of existing as alternatives, instead of co-existing in a state of conflict in all subjects, with the pre-ordained balance in favour of "Sacrifice," since all must die. He writes of power: "After all, does a more moral view-point exist than the let-instinct-live theory? The unpardonable fault of the let-instinct-live theory is that it is

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much too heroic, too idealogic for the multitude.”¹

Dr. Jung follows up this analysis of power in connection with the history of Nietzsche. “Has it ever been understood what it means to confess to the sway of instinct? Nietzsche desired to be so swayed and advocated it most seriously. He even sacrificed himself throughout his whole life with rare passion to the idea of the Superman, that is to the idea of the man who, obeying his instincts, transcends even his very self.”

The results of identifying the self with the Superman, that power image which we associate with Nietzsche’s otherwise iconoclastic system, are duly noted by Dr. Jung: “And what was the course of his life? It turned out as Nietzsche himself prophesied in the passage in ‘Zarathustra’ relating to the fatal fall of the rope dancer, the man who did not want to be surpassed. . . . O Zarathustra, thou stone of wisdom! Thou threwest thyself high, but every thrown-stone must fall! Condemned of thyself and to thine own stoning: O Zarathustra far indeed threwest

¹*Collected Papers on Analytical Psychology*, 2nd Edn., p. 379

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thou the stone—but upon *thysel*f will it recoil ! . . .” Dr. Jung continues :

“ Nietzsche, who thus taught *yea-saying* to the instincts of life, must have his own career looked at critically, in order to discover the effect of this teaching upon the teacher. But if we consider his life from this point of view we must say that Nietzsche lived *beyond instinct* in the lofty atmosphere of heroic “sublimity.” This height could only be maintained by means of most careful diet, choice climate and above all by many opiates. Finally the tension of this living shattered his brain. He spoke of *yea-saying*, but lived the *nay*. His horror of people, especially of the animal man who lives by instinct, was too great,”¹ etc. etc.

What Dr. Jung apparently does not recognise is that Nietzsche the power-subject *nolens-volens* becomes Nietzsche, the expiation-subject, and that this is the fate of every anxiety subject whose conflicts are unresolved. Yet as said above Dr. Jung is fully alive to the fact of the existence of two opposite determinants, not only in the dream, but in the very Un-

¹ *ibid.*, p. 382.

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conscious itself indeed in the very constitution of the life-principle. He advances (ibid. p. 415) a Heraclitean theory of an *enantiodromia* or clashing together of opposites, but his explanation of this antithesis or clashing together of opposites is somewhat circuitous and by no means easy to understand. It is possible however that his Personal Unconscious is nearly the equivalent of what in this little book is called the power principle, and his Impersonal Unconscious the Expiation principle. Impersonal is a good term for the expiation principle, which is, as he says of the Impersonal Unconscious, "detached from what is personal," and "absolutely universal."¹ Dr. Jung avoids detailed dealing with the Impersonal Unconscious in analysis, I understand.

Nietzsche the tragic power subject, to whose history and psychology Dr. Jung frequently refers in an important chapter on The Psychology of the Unconscious Processes, is in my opinion an entirely typical case of the anxiety subject in revolt

¹ Dr Jung's terminology is unfortunately at variance with that of the Anxiety Hypothesis, Dr Jung choosing Power to express the Impersonal Unconscious which latter is here identified with Expiation.

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against anxiety. In the anxiety drama the power subject is always seen in the throes of the expiatory process, and as indicated in Chapter III, Sect. 7, expiation is in proportion to the subject's revolt. "Zarathustra, thou threwest thyself *high*, but every thrown-stone must fall!"—and the fall is in proportion to the height attained. "Condemned of thyself and to thine own stoning!" These words sum up in its bald simplicity the anxiety drama, a drama which is at the same time almost as individual as are the souls of men.

Nietzsche represents the power subject in revolt. Whatever a subject thinks of the claim of expiation in consciousness, it is none the less a fact that its claims are paramount in the Unconscious. Poor humanity! In vain it strives to raise new towers of Babel; the life-principle is within, become self-conscious, and if in the Heaven of the soul God have not set his bow, there will be a flood.

The stronghold of the ethical life is behind us in the dream life, which is the apparatus of self-consciousness. Whether conceptual success lie before us in the projected life

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depends, as far as this existence is concerned, on a variety of factors including (a) the intensity of the power-urge which the subject brings along with him from the remote periods of sensori-motor inco-ordination and language-inadequacy, (b) his power to assimilate the wisdom-teaching of the human race, (c) his projection capacity.

Sexuality is the symbol which is more particularly unmanageable, and, as Professor Freud has said, every psycho-neurotic is regularly abnormal in his sex-life. Sexuality is the deadly far-reaching symbol, which, like the python, twines itself about the victim. This symbol awakens fears in the inner consciousness of every subject, however sane he may be in consciousness, and when the stress of life converts him into the anxiety-subject, the Titan symbol stirs and turns in the fastnesses of the Unconscious. Possibly the mischief that may be achieved by these stirrings is in proportion to the dimensions and blackness of the shadow which has fallen on the soul from the principle of revolt against expiation at some remote period.

In the great sexuality symbol which I have

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called above the Titan symbol, power is represented by illegitimate sex indulgence. It is the way of death and of enforced expiation. Legalised sexuality is the life through death ; it is expiation voluntarily accepted.

Sexuality for the unconscious is always an awesome symbol, and this fact it is which underlies the conceptual mystery known as misogyny, that "mystic detestation of woman," as Professor Westermarck calls it, or "mystic avoidance of woman,"¹ as Mr Marett.

The woman is the symbol of the expiation principle, as the man is the symbol of the power principle ; and both these principles exist in every man and woman. That is, the conceptual subject is bisexual.

Man hates the developing expiation principle within himself, and hence also woman, symbol since she is of this principle of self-surrender which he abhors. Men project this symbol (i.e. fear of woman) on to women in daily life and sicken at the sight of every petticoat. Woman herself, amid her strange medley of unconscious motives, adds to jeal-

¹ *The Threshold of Religion*, p. 25.

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ousy of her rival the further motive of hatred of her fellow woman, and even of herself, as symbol of expiation.

The taboos on woman are easily intelligible in the light of the anxiety development of the human race. Apart from this they defy explanation.

The fears and consequent taboos associated with the legalised union of the sexes are quite extraordinary, the anthropologist tells us. Mr. Marett, in *The Threshold of Religion*, quotes the fact that men and women of primitive cultures have been known to succumb to terror, to die within a short period, on discovering that they have slept on a blanket belonging to one of the opposite sex. "Only a twilight fear, a measureless horror could thus kill,"¹ says Mr. Marett.

"Owing to the natural nervousness one sex feels against the other, as well as the unaccountable nature of various phenomena in the life history of woman, such as menstruation and child-birth, the notion of her as simply the 'weaker vessel' is merged in another conception of woman as a mysterious

¹ *ibid.*, p. 45.

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person.' ” The last words are quoted by Mr. Marett from Mr. Crawley, from whose *Mystic Rose* he quotes further :

“ Marriage ceremonies neutralise the dangers attaching to union between the sexes.”

“ Woman is inherently taboo, yet with proper precautions she may be married,”¹ says Mr. Marett.

A youth in analysis relates with great reluctance a dream the entire content of which is that his mother is going to have a baby. It is explained to him that mother and the new life stand for social service and the soul respectively. The dream is a significant one in the subject's analysis and marks a turning point in his rehabilitation ; it presents the advent in the conceptual life of the soul, of the Mother principle, which he adores and fears. Dr. Jung has written about the mother principle in *The Psychology of the Unconscious*. He says :

“ The myth of the hero, however, is, as it appears to me, the myth of our own suffering Unconscious, which has an unquenchable longing for all the deepest sources of our own being : for the body

¹ *ibid.*, p. 96.

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of the mother, and through it, for communion with infinite life in the countless forms of existence. Here I must introduce the words of the Master who has divined the deepest roots of Faustian longings.”

‘ Unwilling I reveal a loftier mystery—
In solitude are throned the Goddesses,
No Space around them, Place and Time still less :
Only to speak of them embarrasses.
They are THE MOTHERS !

.
No way ! To the Unreachable
Ne’er to be trodden ! A way to the Unbeseech-
able,
Never to be besought ! Art thou prepared ?
There are no locks, no latches to be lifted !
Through endless solitudes shalt thou be drifted !

.
Here, take this key !
The key will scent the true place from all others ;
Follow it down ! ’Twill lead thee to the Mothers.
Descend, then ! I could also say : Ascend !
’Twere all the same. *Escape from the Created*
To shapeless forms in liberated spaces ! ’¹

To revert to Nietzsche whose life and fate are typical of the subject in revolt against anxiety, the explanation of this case is some-

¹ *ibid.*, p. 231.

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thing like the following : " Yea-saying " concerns power, the first of the primitive pair of fundamental determinants of the anxiety life. The " Will-to-Power " is the claim which the untrained subject brings over from untold perceptual ancestors when the life-principle first awakens to self-realisation. The life urge, the compelling desire to express the self and the self only, whether in relation to *sexuality*, or *any other natural appetite*, normally asserts itself first. Equally normally, in the conceptual life the power subject comes under the law of expiation. The impossible claim of total surrender is generally re-stated on a basis of release from anxiety through acceptance of a principle of redemption. Not all, however, can so re-state the claim of anxiety, some are driven to repudiate it.

In the intellectual life the Will-to-Power takes on a new character, it becomes a Will-for-Certainty, a hungry desire to know the *Worst* if we cannot or will not wait to know the *Best* in the ultimate anxiety situation.

To the subject, whom experience in early childhood has rendered unduly sensitive,

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the claim of expiation may appear in an appalling form, perhaps literally as total surrender, as something quite beyond the powers of the individual to meet. Nietzsche at four years of age was brought face to face in his home circle with a great tragedy ; his father had a fall and died after a painful illness affecting his nervous system which lasted a year. Before he was five years old, one-fifth of Nietzsche's experience was lived in full view, so to speak, of an appalling tragedy which could but end in one way. It may have been this terrible process, this closing in of the Nay, this terrifying awakening to the actualities of existence which called out an irrational resistance in the boy. Subjects of the type of Nietzsche *will not accept* expiation, nevertheless, like their more acquiescent fellows they, too, *are fated to meet* the inevitable demand in the inner life as well as in the projected life. The more the subject asserts his Will-to-Power, derived from perceptual experience, the more vigorously does the conceptual reality Power-through-Expiation call him ; the greater the resistance, the more intolerable the suffering. " Nietzsche,"

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says Dr. Jung, "spoke of yea-saying, but he lived the nay."

The dream shows that this acceptance of higher values through the surrender of lower ones is the universal law, the law of the Perfecting Life.

CHAPTER VII

THE CONCEPTUAL SUBJECT. HIS OUTLOOK AND HIS RIGHTS

1. A FINAL GLANCE AT THE CONCEPTUAL LIFE : ITS GENESIS, CONTENT, ORGANISATION AND PURPOSE. At the risk of incurring a charge of prolixity, the reader's attention is to be asked for a final glance at the conceptual subject and his career.

The baby must be considered at first in the light of a perceptual or animal subject. We may regard it as a moot point how far physical pains—even the worst contingencies of a difficult delivery or the torture of an operation without an anaesthetic—are capable of sparking the self-conscious apparatus, or whether these act only in the direction of making the subject sensitive. The sparking process in all probability requires the element supplied by an exhibition of another's expressed emotion immediately countering

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an expression of the subject's purpose. In the sparking process the baby awakens to the momentous fact of his own life-drive and also of his own feebleness in the face of impossible odds. Every subsequent encounter with other minds, which is at all intense, adds to the content of the self-conscious life, supplying a new phase of emotional experience.

There are three points to be noticed in regard to experience at the period of enforced passivity, and these are: (a) That the conceptual subject by passive sympathy takes over the same emotion as that which the person in contact with him exhibits. A small child encountered by a power subject, an angry parent or nurse for instance, has aroused in him emotion proper to the power subject, although as perceptual subject he may at the same time feel fear of the bigger being that encounters him; (b) That emotions aroused in a child at this early stage before the difference between the I and the Not-I is well established arrest attention on themselves and turn the interest inwards; (c) That, having no names for these new experiences, he links them up with visual images

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representative of the stimuli which brought them into existence. These visual images form themselves into a cast of actors whose function it is to produce the little moving picture-show called the dream, which all unknown to the grown-ups becomes an absorbing interest to the baby subject, so initiating the introspective habit. An analysis subject tells me that she remembers sitting in a child's "high chair," resting her elbows on the little ledge attached to it to serve as table, and finding herself absorbed in a melancholy reverie, the substance of which she was, at the time of the analysis, quite unable to recall. We cannot doubt that the introspective experience of the mite in the high chair was more spectacular than the word reverie usually implies; that the subject was not reflecting in the sense in which grown-up people use that word, but observing images, which passed before the mind's eye and probably presented themselves in characteristic power and expiation grouping. Some years later the same subject, during the whole of a birthday outing to a theatre with her mother, was obsessed with an image of her

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father lying on the hearth with his head under the grate and hot cinders falling on it. Probably this intrusive phantasy was a fragment of, or at least a fragment directly descended from, the early experience which absorbed her so painfully as the "high chair" subject. The father in the later phantasy is not really her father but the power subject in herself which her father repeatedly conjured up. In many ways a kind parent, this man was often violent-tempered. The head under the grate with hot cinders falling on it is a striking expiation-situation. The anxiety accompanying the phantasy was intense and appears to the subject to be explained by the fact that she projects it on her real father, and interpreting her anxiety in terms of ill-will to him she suffers an agony of remorse. To refer the phantasy situation to her father is really an illusion, an illusion behind which lies a habit of the conceptual life called "projection." Projection provides the mechanism for the expansion of the conceptual life. Projection is not reached at a bound; it is prepared for by putting all kinds of play objects, dolls, toy horses

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and acquiescent pets into dramatic situations suggested by actual experience. All human play consists in a dramatisation of conceptual situations ; the play of childhood in addition affords the means of passing from the solitude of the introspective anxiety habit to a projected anxiety life, to the group conceptual life of self-consciousness.

The above constitutes a slight sketch of the genesis and content of the deeper or dream level of the conceptual life. The question of the organisation of that life must now briefly occupy us.

Power and expiation pre-occupations tend in general to a balance ; possibly a balance is struck also between the two aspects of the conceptual life : the dream or phantasy life, the deeper level, and that life projected on to the actual circumstances of the subject. The psychology of the subject whose phantasies have already been mentioned illustrates well this tendency to balance. The haunting expiation phantasy which intruded itself at the time of the birthday outing is referred to early adolescence, a time when a rising tide

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of power emotion is normally experienced. In adolescence the maturing of the reproductive system means a fresh afflux of energy, which in an animal of any species below man would lead to an immediate search for the sex-object. But instead of self-indulgence the human subject is called at this momentous crisis in his career to greater self-control. Now, or possibly never, his energies must be drawn up into those higher centres, where the conceptual activities reside, to be re-distributed in the cultural and spiritual interests of that life ; as little as possible dare these be squandered at lower levels whence the energy will return to render the body gross, and the thoughts, if not actually grossly sexual, of the type which we call "emotional." In the absence of opportunities for self-expression and self-improvement, the expiation tendency, to effect a balance, will initiate, or more probably *revive*, appropriate painful phantasies based on actual experiences.¹

¹ Presque toujours, pour vivre en repos avec nous-mêmes nous travestissons en calculs et en systèmes nos impuissances ou nos faiblesses : cela satisfait cette portion de nous qui est, pour ainsi dire, spectatrice de l'autre :"
from "*Adolphe*," by Benjamin Constant.

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This explains the recurrence of the quaint phantasy of the father with his head under the grate : it is a counterweight to adolescent power.

To revive painful phantasies in order to keep sexuality pre-occupations in their place is a wasteful process if excessive ; moreover, it may lead to the morbid mental habits known as sadism and masochism, or in some cases to physical illness. Phthisis and the anaemias are typical self-inflicted penances of adolescence. Educational facilities in the largest sense of the term are therefore urgently needed at this time. Our adolescent girl with the phantasy of the father's head under the grate is an example of how precious opportunities for culture may be wasted. I shall revert to the history of this subject in the last section of this book when I plead consideration for the rights of the conceptual subject. At the moment I am occupied with the bare facts. She was entered on an apprenticeship to church needlework where the habit of life was sedentary, the hours long, and the work very trying for the eyesight. Her case now exemplifies the fact that there is a tendency

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for the balance to be struck, not only as between power and expiation, but also as between these two great determinants in relation to the two aspects of the conceptual life, the dream or phantasy life of the deep level and the anxiety life as projected on to actual experience. The painful phantasy which counterbalanced a special treat was replaced by seductive phantasies. The purpose of these was to counterbalance the deprivations of a youth wasted in a sunless work-room over a task, supremely beautiful and inspiring in itself, but spoiled by commercialism and drudgery. In modern industrialism the children of Israel must still render to Pharaoh a prescribed tale of bricks, and conceptually speaking the worker must also provide his own straw.¹

After 12 years at this work our subject broke down, her eyesight became impaired and an anxiety habit was set up marked by a series of crises culminating in a complete nervous collapse in the thirties, which necessitated a period of residence in an asylum.

¹ There are, I understand, industrial firms which have ideals of work conditions different from the above.

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Our final consideration concerns the service rendered to the human race by the conceptual side of mental development. The purpose of the conceptual life is the mystery of mysteries. The topic has already been referred to and the hypothesis put forward that the psyche gives evidence of a sense of relative values which is suggestive from the point of view of a fourth dimension and the doctrine of the immortality of the soul. However accepted by the subject, whether with insight or in utter blindness, whether with conscious intention or because dragged to the sacrifice like an unwilling victim, the conceptual outlook gives evidence of a call to give up immediate satisfaction for values which bear, to all appearance, no relation whatever to any with which we are acquainted as perceptual subjects of whatever grade. In many respects the conceptual subject answers to the description of the soul put forward by exponents of the doctrine of individual immortality. He has no power to affect or be affected directly by material conditions ; his life being one of thought and feeling only, it is independent of immediate sensory stimulation ; again, in

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relation to time and space his values are different from those of the perceptual subject who is concerned with the external world alone.

The solution of the enigma of personal immortality is doubtless within the life-principle itself. Man has no power to evolve anything new, his knowledge advancing strictly *pari-passu* with his experiences of present conditions (as explained in Chapter II., Sect. 4). These may include through the conceptual apparatus the means of making contacts with manifestations of the life-force which are independent of matter as we understand it. Some subjects, described as *mediumistic*, seem to have experienced a deeper awakening to the possibilities of life conceived as a whole than the average subject has. The change may prove to be associated with the rising of an abnormal tide of power. It is not impossible that some mental sufferers may be aborted mediums. In time probably scientific enquiry may incline whole-heartedly to the exploration of this supremely important problem; we shall then doubtless arrive at a point of vantage in the road of progress—a

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road which it seems "winds uphill all the way"—at some elevation whence the view is more extensive. The human race in its masses is unswerving in its belief that this elevation will prove a **PISGAH**, a Mount of Promise.

It is past belief that there should arise in the life principle at any phase appetitions for the satisfaction of which the Life-Principle, conceived as a whole, has no provision. The proposition is illogical.

2. THE CONCEPTS ETHICAL AND FAITH.

These concepts deserve a brief analysis in light of material obtained from dream subjects in the course of analysis.

The inexorable principle within man which demands expiation is, let us suppose, the *focus* of the conceptual life, that illumination point at which the life force becomes self-conscious. Here a perfect white light is irradiated; it burns undimmed. Before it every subject quails. It holds up before him an impossible ideal; it demands nothing short of total surrender. Twist and turn as he may, in the dream the suffering conceptual subject, who is arraigned before it, cannot elude its scorch-

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ing influence. In the Biblical phrase : " Man cannot look upon the face of God and live." Now in self-consciousness, in the light of common-sense derived from experience, anyone knows that apart from making initial mistakes full attainment in any direction is impossible. If we think we can attain perfection it is an illusion ; though we may excel, we cannot ever embody ideals. Every simple learning process entails a making of false moves. We do not learn even penmanship apart from messing many a sheet with the poorest attempts at strokes and curves. How much more does this principle hold in the conceptual life ! Generally speaking the conceptual subject who suffers most is he whose vision is great and real and who at the same time feels that at the formative periods of life he has in some way been untrue to it.

Their problem presents itself in the torturing form of the Ciceronian quandary : *videri aut esse* (seeming or being) : they fear to live because in their own eyes their best is only seeming. I have known a little lady tortured to the verge of insanity by the anxiety prob-

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lem presented directly in this form, and I trace her painful condition to the emotional impression left by a dear and lovable, but most inconsistent mother. The latter, a great anxiety subject, amid the ups and downs of a chequered perceptual existence, expressed her anxiety in great part through the enhancement of conventions and expedients, to the relative neglect of more important considerations. In the developing mind of her young and intelligent daughter the impression was produced that little things mattered much and that great things mattered little. For the child's buried anxiety life, however, the anxiety values persisted, and there resulted a great re-arrangement of values—displacement of affect as it would be called by Freudian psychologists—which ended in confusion. The task of readjustment in such a case is a heavy one, and strange as it may seem to many, it is, one beyond the power of the subject to perform unaided. Her problem concerns what might be described as the "ethical" as distinguished from the "moral" problem.

"Moral," strictly speaking, describes the good group member, whether human or animal. All

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individuals, animal subjects conceivably as well as human subjects, vary a great deal in their fidelity to group *mores* ; an animal mother that neglects her young might well be described as immoral ; however, the claims of human group membership are so much more extensive than those of animal life that we are in the habit of restricting the use of the word “ moral ” to the group life of human beings.

“ Ethical,” on the other hand, can have no meaning at all in relation to the animal subject, for it expresses obedience to the inner dictates of the life-principle become self-conscious. At the deeper level this demand is the same for all : it is total surrender. Total surrender, however, being obviously at variance with experience, there must be, in the interests of life itself, a re-statement. Religion, the language of naked anxiety, lays it down that the subject must be *redeemed*, but modern man has got so far away from an understanding of his anxiety life that he finds it repugnant to his common sense to call himself “ a miserable sinner.” Failing a scheme of redemption some re-statement is

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necessary. The subject must make up his mind what is and what is not the right meaning to attach to the extreme claim of the infantile anxiety. He cannot repudiate it with impunity, for he then lays himself open like the rebels, such as Nietzsche, to dangers attaching to invasions of anxiety from the deeper level ; neither can he evade it, or like the subject mentioned in this section he will be torn between " seeming " and " being." This lady has more than once compared herself to Mr. Legality in Bunyan's Pilgrim's Progress. The subject normally frames certain principles of conduct, in virtue of which he becomes an " ethical " subject. The ethical subject may find himself in collision with his group fellows, a thing which can, strictly speaking, never happen in the case of the merely moral subject. The early Christians were frequently perplexed, finding themselves in situations which marked a point of departure between their ethical principles and the *mores* of their group. Those Christians who were also Roman citizens, for instance, had to decide whether it was permissible for them to worship the Emperor's

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statue, according to the general custom on certain occasions.

In nothing do human beings differ more than in this attitude to the claim made upon them by the life-principle become self-conscious. It is here, I think, that the concept "faith" belongs. The subject whose view of the anxiety claim is unobscured but rational will adopt a simple attitude to the life-principle, become self-conscious, within himself. He will be sensitive to the admonitions which take their rise within. He will have faith in himself; he will understand and obey the voice which says: "This is the way; walk ye in it." Again, since all that is within is regularly projected on to the external world, the subject who has faith in the life principle, become self-conscious within, will find no difficulty in projecting the same subjective attitude on to a concept representing the life-principle without. This in the first instance is the life-principle in his fellow man; in the last resort it is the Life-Principle conceived as a whole, God.

The subject under discussion in this section is not in the position of faith. She is afraid

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of the anxiety claim in its extreme form, her intuition makes her mistrust the re-statement of that claim derived from her mother, and she has never adjudged the matter for herself. She cannot be saved until she has faith, for conceptual benefits are always in proportion to faith.

3. THE POST-EXPIATION LIFE: THE *VITA NUOVA*. It may be asked what life will be like when through the subjective interpretation of the buried life the depths of anxiety have been explored and the expiation crisis passed. To say that the values of the conceptual life are *abstract* sounds somewhat cold.

On a nearer acquaintance the coldness is seen to vanish. The understanding of anxiety brings nearer the most desired objects of the conceptual life, the self-poise which comes with a true appreciation of human life, its problems and its purposes, including those of physical health, the closer touch not only of loving and loved souls but of one's fellows generally, and a deep satisfaction in **LIFE**.

First, as regards the subject himself, he will compare favourably with the perceptu-

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ally minded subject in stability of purpose. The latter, obsessed with the symbol, is fussy in the hour of achievement and irritable in the hour of disappointment. The anxiety subject either diffuses emotion about him on the most trifling pretext or is too fearful to let his feelings come to expression. An emergency may paralyse him ; it is from his window that Love takes flight if Poverty chance to enter at his door. On the other hand the conceptually minded, taking less thought for the things of to-morrow, has more leisure for the things of to-day. Abstract values being what he pursues, it matters little to him if the vehicle in which the precious water of life reaches his lips be Sèvres china or Delft ware. There are no terrors for him, for he has already envisaged the most painful that experience can bring. As a result of this emotionally free attitude to life, his intelligence is more discriminative as regards what is inevitable in any given critical situation, and what reducible by any means at his disposal.

In Chapter V, Sect 5, we found that Dante at the end of the 13th Century,

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through the study of his dreams, gained a mystical initiation. Mr. Payling Wright, in a book unfortunately out of print, remarks that for Dante “ *the most subjective experience becomes the indispensable preface to the most objective of Visions,*”¹ and that the subjective vision was not dissimilar from that, which the Anxiety Hypothesis claims to see revealed in the dream, is supported by Mr. Payling Wright’s conjecture that the opening of the *Divine Comedy* witnesses Dante emerging from the wood of *fear* :

“ That primitive fear of death through which men are all their lifetime subject to bondage.”²

and through a brave facing of the symbols of anxiety attaining an eminence bathed in the sunlight of Truth.

The conceptually minded subject walks “ in the light of his God’s eternity ” as a subject reminds me, quoting a prayer she has read. He cannot therefore feel afraid ; among other things he will cease to punish

¹ *Dante and the Divine Comedy, Studies and Notes, Chapter III.*

² *Ibid*, Chapter VIII. The *motif* of the Divina Commedia. The Leopard, the Lion and the She-wolf stand respectively, reasons Mr. Payling Wright, for the Joy of Living the Devil and Death. The whole of this chapter deserves study.

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his body for the sins of his soul, having the requisite courage to face these larger problems with a steady vision.

In the second place, in relation to his fellow-men, the student of subjective experience is conspicuously more capable of a sympathetic understanding of them than is the perceptually minded subject.

The relation of most human beings to their fellows cannot be described as anything better than an armed neutrality. Anxiety directly projected on to perceptual experience makes a man fearful that as party to a business transaction he will be overreached, as servant exploited, as lover deceived. The conceptual life is blanched ; its spontaneity drained away ; what is worse it may be poisoned.

What the subjective treatment of the dream may do for social relations has already been suggested in Section 3 of the previous Chapter. By its means, the subject, we suppose, learns that it is worse than useless, that it is indeed positively harmful and very stupid, to project on to others gusts of grief and ill-temper. These belong properly to the anxiety drama which is being enacted within him. He will not

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be deceived by the fact that in the dream life his emotions masquerade as persons he has known, in the first place as persons who awaked in him these subjective states, but as others also who have aroused in him similar feelings and who may have replaced the originals. As a result of closer acquaintance with his own anxiety life, the subject will learn sympathy with the inner difficulties of others and will be able to enter into a communion with them transcending the pettiness of daily life as witnessed to-day.

Lastly, it is not my intention to advocate an unduly serious attitude of mind to the disregard of all that is charming and utilitarian in our present state of existence. Quite the contrary, a wide range of experience is invaluable though mainly for conceptual purposes and not for immediate and perceptual purposes, as so many unfortunately think.

I am not content unless my erstwhile anxiety subject finds a deep satisfaction in this life. Providing that the deep anxiety is not gnawing within, the human mind cannot fail to be vitally interested in all experience. There is room then for grave and gay alike ;

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contrast is essential for a perfect composition. I have alluded to the tragedy and comedy aspects of the anxiety problem ; the same two aspects of experience will be found again in the *Vita Nuova*. If I urge the need the conceptual subject has to embrace a view of life which includes more particularly the tragedy aspect, it is because I believe that the comedy aspect will be hereby enhanced. I am not advocating a transcendental life ; the great symbols do not need championship. It is the little symbols which I believe the *Vita Nuova* will re-instate. These are so important and so satisfying : the little joys we prepare for ourselves and others, the little tokens of sympathy, the little services, the smile and the few cheery words.

Apart from the special problems of a particular dream subject, the two aspects are well brought out by two dreams, dreamed on two successive nights by a subject who has artistic gifts. They show I think the conceptual possibilities in this subject. Both dreams are appropriately about pictures. The first dream is a picture in which one part only stands out—the back view of a nude woman

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seated—the rest of the composition is entirely dim. In the second dream the picture itself is not seen at all but only the border, which is highly decorative and about which a difference of opinion arises.

What could more charmingly embody the harmonious balance between the tragedy and comedy aspects of life? The nude female figure is most suggestive of expiation ; it is literally naked anxiety. The border is the symbol life, the comedy aspect. It is described in the dream as beautiful ; the symbol always possesses a strong appeal for the artistic mind, this is what the word artistic implies. There is a difference of opinion about this border : it is in reference to the symbol that preferences become apparent, the symbols affected express just those delicate shades of difference which give uniqueness and charm to all human personality.

Such then is my conception of the *Vita Nuova* : self-poise, health, genuine sympathy, appreciation of life in all its aspects.

4. THE CHARTER OF THE CONCEPTUAL SUBJECT. Kant, the great German philosopher, in a most suggestive treatise on

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Ethics, leads the student over devious paths in an analysis of man's superorganic, i.e. moral and ethical nature. He arrives in a spacious place of philosophic calm which he calls a Kingdom of Ends.¹ A Kingdom of Ends is a phase of group life where each group member regards himself and his fellows as objects of value in themselves, objects of "intrinsic" value.

"Member of a Kingdom of Ends" is practically the same as "conceptual subject." In a Kingdom of Ends no one will be regarded as a *means* only, as a servant or a clerk or a labourer, but as a human soul. The conceptual subject, as member of a Kingdom of Ends, has rights: needs like those of every other member, needs which must be satisfied.

We are all agreed to-day that the human subject *qua* human subject has rights, but to judge from current controversies we are not at all clear in regard to the extent or nature of those rights. The confusion may arise in part at least from not distinguishing the perceptual and conceptual subjects. Every

¹ Kant, *Principles of the Metaphysic of Ethics*, translated by Thos. Kingsmill Abbott, p. 62 *et seq.*

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human being is both, and in each capacity he has needs and rights.

In the first place every human subject is a perceptual or an animal subject. For this subject, the ultimates or realities—the things which give satisfaction—are the things of organic and sensory life : food, shelter, freedom and opportunity to enjoy physical exercise and physical rest.

Circumstances arise in which for his own good every subject is called on to face privation, but in an ordinary way every perceptual subject should have sufficient to eat, a clean and secure shelter over his head, a warm and comfortable bed to sleep in and sufficient provision for rest and recreation. Requirements of the perceptual subject vary with age and to a certain extent with sex ; what is necessary for one normal person, in ordinary health, of either sex, at any given age, should be considered necessary for all. There may be other causes of variation, for instance physical work may demand a greater bulk of food and longer hours of sleep, but these considerations need not detain us. My point is that freedom from sordid care is a *sine qua*

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non especially at the formative periods of life ; in the absence of these physical necessities, the higher or conceptual subject may be unfairly handicapped.

Superfluity may provide a counterpart handicap for the future conceptual subject ; “ Give me,” says the Wise Man, “ neither poverty nor riches, feed me with food convenient for me.”

We must not in any discussion of super-organic man neglect that aspect of him which we call the “ moral ” subject. The moral subject must be interpolated between the perceptual and the conceptual subjects. He is common ground for the two. I have implied in the second section of this chapter that the sub-human animal as well as the human being is a moral subject ; in human life the sphere of morality becomes the training ground for the conceptual subject ; the two great organic drives, nutrition and sex, which furnish major symbols for the conceptual life are more or less under the control of the group, more at first, less as civilisation advances.

As food and sex come to vary as regards symbolic efficacy for the individual, in face

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of the native variety in the life principle, a unity of interpretation can no longer be ensured ; one man prefers his water of life in chiselled metal or marble, another lifts it to his lips in his hollowed palm : Socrates finds salvation in simple living, Alcibiades in splendid living. Every individual revelation creates a new species of conceptual subject and the process having once begun goes on at an increasing rate apparently. The thoughtful man looks around for some criterion to apply to this tendency to individualism. Where shall individualism end ? Shall the moral ideals be allowed to decay in face of it ? We see individuals to-day—and they are some of the best—advocating habits of life which would bring a blush to the face of simpler folk. We look at other cultures, back to Feudal or Mediaeval Europe or across the water to Brahman India and these seem to many to compare favourably with the twentieth century West. Nor is it altogether surprising ; if these others are tarnished by great injustices, the injustices are balanced by a harmonious working together of the majority. Present day London is to many a scandal ;

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the emancipated "flapper," the "road-hog" motorist, the "profiteer"—the sensible middle-class man and matron are nauseated at the thought of them.

It is possible that the desired criterion for limiting individualism is to be found in the dream, in the original mechanism of the life-force become self-conscious which initiates and possibly watches over the career of the conceptual subject. The key will not lie in a biologic interpretation of the dream, for that can only make confusion worse confounded, indeed it is an over-rash projection of the symbol, as if it were the real and ultimate value which, long before Freudian principles were heard about, was the original source of the errors of individualism.

An interpretation, strictly symbolic, however, may furnish a key to sane individualism, the dream acting as a compensating mechanism to regulate the distribution of the great life-principle as it comes to self-consciousness through the cortex of the human brain.

From the study of the dream subject I propose to suggest the outlines of a charter for the conceptual subject. This charter may

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in some respects seem to fall short, in others again it may seem extravagant. In the first place I plead for every conceptual subject that his needs as a perceptual subject shall never be used to *crack him as if he were a nut*. I mean, for instance, that the bare necessities of existence should not be withheld from him, because he will not consent to adopt a line of conduct which commends itself to others but not to him, neither should they be forced upon him because others think them necessary for him. The conceptual subject must in fact be won by love and reason and never driven by fear, because where conceptual subjects are concerned if their improvement be the object, the fear motive involves an illogicality, it belongs to the perceptual subject and its application degrades the higher subject ; where conceptual subjects are concerned a power sense in one, opponent always raises a power sense in the other also ; the conceptual subject decrees his own punishment.

A difficulty arises here, for, as a moral or group subject, intimidation is undoubtedly permissible to be used against the individual

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or race in the case of crime. The wisdom of Parliaments and of High Courts of Justice, speaking as the *vox populi*, will decree what shall and what shall not be done with the individual or race as moral delinquent. A nice discrimination is needed in sociology and politics for deciding what individuals and what races have crossed the magic line which makes them more or less susceptible of treatment as conceptual subjects. To those on the farther side of this line, clemency in some circumstances will only appear in the light of weakness. The hour of *justice vindicated* is always the time appropriate to clemency, whereas it is only for subjects on the hither side of the magic line that the claims of justice can be waived by authority in the hour of *defeated justice*.

Whatever penalties Society sees fit to impose on the criminal, these penalties must not act in the direction of making him a worse subject conceptually speaking, or Society will not be profited.

Putting the criminal on one side our next consideration is the subject who is abnormal but not in a way to make him an immediate

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danger to the community. Again the aspect of the individual as a moral subject is in question for as the community cannot tolerate the criminal in its midst, so it cannot be burdened with those who are mentally too eccentric. Society as a whole is a "subject" and for it to be sane and happy it may not harbour those who deviate too far in any direction from the normal or average. It is here that the medical man touches the problem of the distracted mind with greatest advantage, for his concern is the general physical health of the community and it is for him, in conjunction with other authorities, to say how the mentally abnormal affect this.

Conceptually speaking, however, the psychological average is not necessarily the best. The abnormal subject is one who with more or less insight refuses to project effectually the punishment of infantile sins on his body, the symbol of the soul. This is most inconvenient, as medicine has a physiological theory for every disease but none for anxiety about the soul, and religion has consolations for the penitent but none for those who

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do not understand what there is to be penitent about. The abnormal subject therefore, speaking generally, still remains an enigma, his possibilities—often considerable in spite of his handicap—may prove even greater than those of his brother, the average individual.

The claim of this subject is for psychological aid. Whatever his possibilities, they await the advent of the practical psychologist with the requisite insight and training. If it were possible—and I am speaking now parenthetically—one would fain exempt the function of the practical psychologist from the ordinary commercialism of life. The work seems too sacred to be done in the first instance as a means of money making, for the solution of mental problems is the salvation of souls even more than of bodies. Again parenthetically, if it were possible, psychological work would be most safely undertaken by those who have themselves known and overcome the anguish of mental disability. Obviously, the more practical and more first hand the acquaintance of any student with his *métier*, the better will be his appreciation

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of the difficulties and of the possibilities of his art. Practical individual psychology is a subjective study, not an objective one, the only truly subjective study, and one in every respect entirely new. That it requires a special equipment is a principle already to a certain extent acknowledged, all psychologists being agreed that a necessary part of the future practitioner's training is that he himself be analysed.

The subjective qualification requires of course to be supplemented by a sufficient equipment of the ordinary kind.

If the needs of the adult conceptual subject require special consideration, how much more urgent are those of the immature subject; the child's conceptual future is almost entirely in the hands of those who are responsible for his training. The further we go back to the source of self-consciousness the more important becomes the social element in the subject's environment. The two major determinants of the anxiety life cannot fail to reflect the character of the parents; happy is the subject for whom a mother's simple devotion has made the principle of self-giving

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beautiful and for whom a father's courage and unobtrusive rectitude have invested the principle of power with sanctity.

If the eugenist raises his voice for an unsullied physical heritage, no less must the practical psychologist demand that the social atmosphere during the first few years of life be one of mutual love. Disharmony in the home life is practically an invariable condition of a severe psycho-neurosis; love is the breath of life to the conceptual subject. Faults in the handling of the little child come out insistently in dream analysis; as a result of my experience I could wish that parents would realise the fatal results for the future conceptual subject of physical punishment, ridicule, satire and abuse, in the formative period. Corporal punishment is torture, and torture conjures up the devil element at this stage; sheer restraint arouses the worst passions, and like ridicule and satire which are far above the little subject's comprehension leaves behind an intense sense of isolation, if nothing worse. The conceptual subject in the child has no language but he has a thought life, his ideas presumably

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finding a vehicle in sensory images. It is essential to discover a medium in which to communicate with him, for mind must touch mind sympathetically, and that as early as possible, in order that there may be will and opportunity for discussion of experience which, by exciting curiosity, would otherwise lead to anxiety habits.

Adolescence no less requires urgently to have its special needs met. The unfolding of the greatest symbol of the conceptual life, the sexuality symbol, belongs more particularly to this period. It is the misunderstanding of the sexuality symbol which is the root trouble of the human race. Sexuality dare not be debased into a mere biologic function but must always be reverently regarded as the most sacred symbol, terrible in all aspects for the buried anxiety, probably permissible here on the biologic level only when it is the vehicle of new life. The rash sex teaching of to-day spells race-suicide. In spite of the sincerity and courage of the advocates of freedom in sexuality such a course as they propose, if followed, can only mean a gathering storm of dissociated anxiety and this must

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surely end in physical and mental disaster.

We cannot tell what the subject for whom the symbol is really liberated from infantile anxiety may be able to do in the direction of enriching perceptual experience. He may be able, without danger to character or health, body or soul, without detriment to himself or others, to exercise greater liberty of choice even in sexual experience. At present there is every sign that this cannot be done. The source of the present day error of claiming individual freedom in the sexual life is based upon the confusion between the perceptual and conceptual subjects in the individual, and the consequent projection of the symbol on actual experience as if it were the ultimate for the conceptual life.

To direct the nascent energies along conceptual interests as well as along those dictated by perceptual needs will prevent the degeneration of character in the plastic period of adolescence; hence the initiation of the adolescent subject into higher cultural ideals is of the first importance. The life-principle, if properly conserved, is now straining at the leash, eager to be on the scent of the

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thought life of humanity and to run to earth the art ideals of the race.

If such things appear as "caviare to the general" it is, apart from marked idiosyncracies, because the young subject is left in such a hopeless muddle about ultimates or realities that he has not the merest rudiments for the building up of a conceptual life: a young subject of 19, coming from a thoroughly good middle-class home, tells me, for instance, that he thinks Christmas is to commemorate the death of Jesus Christ and wonders dimly why people make merry on such an anniversary! Such confusion is a characteristic product of modern religious teaching which in protest against the mediaeval church has scrapped much of educational value along with doctrinal errors.

The means for teaching elevated ideals are not as a rule far to seek: was not the material for such training actually at hand in the case of our girl adolescent referred to in the first section of this chapter? What could have supplied a more fitting vehicle for the teaching of noble ideals than the beautiful church needlework on which she was employed?

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Instead, her occupation became the means of her conceptual ruin.

A full conceptual life is what the human mind is really searching for—it is the necessary preparation even for the true evaluation and application of perceptual benefits. Is not this the meaning of the words of Him whom the West accounts the greatest of conceptual subjects, “ Seek ye first the Kingdom of God and his (i.e. its) righteousness and all these things shall be added unto you ”..... “ The Kingdom of God is within you ? ”

Mutual understanding between conceptual equals creates the blissful atmosphere of unity and repose for which man craves ; love, not sexuality is the language of the conceptual life. *Multae terricolis linguae coelestibus una.* (Earth has many languages, Heaven but one).

APPENDIX I

THE MAIN PRINCIPLES OF THE ANXIETY HYPOTHESIS

From a very early period the conceptual subject and the perceptual subject are to be discriminated in the psychology of a human being.

A. INCEPTION OF THE CONCEPTUAL LIFE.
THE DREAM LIFE AND THE CONCEPTUAL
WAKING LIFE ARE AT FIRST ONE.

1. The raw material of the conceptual life is the introjected emotional situations of the periods of sensori-motor inco-ordination and language inadequacy. Self-consciousness requires presumably expiation-situations for the "sparking" process.

2. This raw material is presented to the mind in pictures (sensory or "hallucinatory") e.g. anger = angry face, and appears to the subject as forming an integral part of his own mental life, there being at this stage no distinction between the I and the NOT-I.

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3 The above elements, belonging respectively to the two classes, Power and Expiation, gradually sort themselves out and enter into conflict (so initiating the Anxiety Drama).

B. DIFFERENTIATION FROM THE DREAM-LIFE OF THE CONCEPTUAL WAKING LIFE.

1. Under the influence of social suggestion the subject tends to project the introjected anxiety material on to his environment by a process of dramatisation ; his first efforts are known as " play."

2. The original source of anxiety tends to be jealously guarded or " reserved " (" repressed " is Professor Freud's term) and falls into oblivion. Hence the " reserved " habit of the human mind in matters which touch anxiety. Experience, carrying symbolic efficacy, awakens self-consciousness in some form (shame or ecstasy of joy, grief, or anger). The reserved material, organised into the anxiety drama, is the dream or phantasy life. It is also called in this book anxiety of the " deep level."

3. Projection gradually leavens the whole fabric of the waking life, converting perceptual experience into an organised symbol-

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system, every detail of which is capable of being for consciousness the vehicle of conceptual reality.

4. The symbol established *first in time* is Body = Soul.

This symbol may be said to determine the symbolising habit.

5. Sexuality is the greatest symbol of the conceptual life i.e. the most important and most far-reaching.

C. THE NORMAL CONCEPTUAL CAREER.

1. Throughout his career the conceptual subject is continually introjecting anxiety-elements, whereby his projection of anxiety is freshly stimulated.

2. Balance between Power and Expiation at both levels is essential for health and sanity.

3. Equally, for health and sanity the bulk of Power and Expiation must remain indissolubly united, the *conflict in union* of this inseparable pair of opposites providing the motor energy of the conceptual life. A power-projection implies power in evidence but expiation in the back ground; an expiation-projection implies expiation to the fore and power in the back ground.

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4. Projection divides into various streams. The principal of these are :—

(a) *Projections of Naked Anxiety* : Religion, Philosophy, Art.

(b) *Anxiety applied to perceptual interests*: law, warfare, social habits, business life, commerce.

(c) *Mock Anxiety* : games of every kind.

5. In the dream-life, restricted after infancy to sleep and rare intervals of “undirected thinking” (Dr. Jung’s phrase), the “reserved” Anxiety-elements of the earliest period, called infantile or “prehistoric” (Professor Freud’s term), organise themselves into the Anxiety Drama.

6. The fore-ordained finale of the Anxiety Drama appears to be the unification of Power and Expiation (corresponding to Marriage) with the resultant emergence of the soul (Rebirth; corresponding to Child-bearing).

The ultimate concern of the conceptual subject is with his relation to the unseen.¹

¹ Act first, this Earth, a stage so gloom’d with woe
You all but sicken at the shifting scenes.
And yet be patient. Our Playwright may show
In some fifth Act what this wild Drama means.

Tennyson, *The Play*.

The dream-life appears to be the way into the larger subjective life which is the concern of religion and of all forms of mysticism. This more remote life is seen through the phantasy life as a distant view is seen through a break in the trees or other objects which are in the immediate foreground of a landscape.

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D. THE PERVERTED CONCEPTUAL CAREER AND THE FACTORS WHICH PRODUCE DISHARMONY.

1. Some subjects show an undue disposition to avoid all enquiry into the subjective life. In some the interest is even expressed "negatively" i.e. their attitude is one of open revolt against expiation. Some subjects on the other hand show an undue tendency to introspection.

2. Excessive curiosity and exhibitionism (or self display) are anxiety habits expressing morbid interest in the subjective life. Exhibitionism may imply a positive, and curiosity a negative, attitude thereto.

3. The abnormal attitude to the subjective life would seem to originate in the terror of early anxiety situations of special intensity. This terror may find expression, in consciousness, as interest in some specific phase of the "problem of suffering."

4. During his career, every subject, even the normal one, from time to time inevitably introjects anxiety-elements of a more intense kind whereby his own Anxiety Drama is freshly stimulated. This constitutes a *trauma*.

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5. A *trauma* re-awakens the "prehistoric" or infantile Anxiety and promotes a continuance, or a rehearsal, of the Anxiety Drama which may or may not be projected as pathological symptom or symptoms.

6. A pathological symptom originates in the *literal projection* of a symbol. It may be that the primary symbol, Body = Soul, is always involved in the production of a pathological symptom, or at least a derivative therefrom.

7. All idiopathic disabilities are a result of the disturbance of the conceptual aspect of the mental life, through a traumatic experience starting into activity the anxiety of the deep level.

8. The nature of such disturbance is some phase, improperly projected, of the conflict between the two fundamental determinants of self-consciousness, Power and Expiation.

CONCLUSIONS

The future character depends to a great extent on the emotional experience which is introjected by the subject, as infant and little child,

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because the conceptual subject is in a high degree plastic in the periods of sensori-motor inco-ordination and language inadequacy. Further every human being, *qua* conceptional subject, even in adulthood, unless armed with requisite knowledge, is liable to introject the emotional attitudes of those with whom he is in contact. Hence moral responsibility. The conceptual subject knows or should know that he is hereby his brother's keeper. On the other hand as perceptual subject the human animal, like every other perceptual (animal) subject, experiences fear in the face of superior power, and a dominant spirit may be induced in him by exhibitions of what he considers "weakness" in others. Re-actions to emotional stimuli constitute therefore a rough criterion of human character values.

APPENDIX II

ILLUSTRATIVE EXERCISE

BY THERESA GOSSE

On *The Gates of Damascus*.

By J. E. Flecker.

“ Everything we read has a secondary meaning, it brings to us the concepts of another mind. And just as everything we perceive comes *to* us laden with our life’s accumulation of associated meanings and is in this way a symbol of more than itself, so it is with what comes *from* us, what we express in our work and our play, our words and our deeds. And this is particularly true of the poet, everything he says is soaked with the concepts of his mind.

“ To no one is a gateway nothing but a hole in a wall, and to Flecker the Gates of Damascus stand for starting-points for four possible ways of life. He takes them in the form of a cross: East, West, North, South.”

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THE EAST GATE. First there is the East Gate leading to the Desert :

“ Postern of Fate, the Desert Gate, Disaster’s Cavern,
Fort of Fear.”

This is the way that comes first and, if persisted in, it leads to death. There is no eagerness for this life, but a compelling attraction. The caravan that goes by it gradually leaves behind all living things until it comes to :—

“ That silence where the birds are dead yet something pipeth like a bird.

Pass not beneath ! Men say there blows in stony
deserts still a rose

But with no scarlet to her leaf—and from whose
heart no perfume flows.”

Then the caravan breaks up into solitary men, each having to face despair and death alone.

This we may take to be the way of retreat from life and from reality. The withdrawal of the soul.

THE WEST GATE. Next comes the West Gate, the opposite pole, with the call to action, to endeavour and to high hopes. But here too after the first happy start :—

“ O Sailor men, pass out from me !
I hear you high on Lebanon, singing the marvels
of the sea.”

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There comes to the adventurer first loneliness, then looming horror, then the terror :
“ that screams like madmen shouting in their dreams.”

THE NORTH GATE. The road from the North Gate shows the life of immediate pleasures and quick returns for effort.

“ the North Gate’s Master,
Who singeth fast, but drinketh faster.”

The activities of this way of life have their reward within sight and reach and are easily attainable : there is no self communing as in the first, no great endeavour as in the second, but a fixing of the attention on business and the pleasures of the senses.

“ Thou hast not many miles to tread, nor other foes
than fleas to dread ?

And thou shalt sell thy wares for thrice the
Damascene retailers’ price.

And buy a fat Armenian slave who smelleth
odorous and nice.”

In this life there is an attempt to get rid of fear and care, to put anxiety out of mind:

“ Eat not thy heart with fear and care, O brother
of the beast we hate.”

THE SOUTH GATE. Finally there is the South Gate leading to the way of religion,
“ the gate that fears no fall.”

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Now the soul has become a "spiritual pilgrim."

"To Meccah thou hast turned in prayer with aching heart and eyes that burn : "

There is still anxiety in :—

"Ah, Hajji, whither wilt thou turn when thou art there, when thou art there ? "

But nevertheless he has found his solution, his salvation. All the old fears and yearnings are there, but transformed : there is no longer loneliness or despair or a hiding from truth.

The body is no longer a shameful thing to be hated and ignored but :

"God shall make thy body pure."

There is no longer desolation of despair but faith :

"God shall give thee knowledge to endure
This ghost-life's piercing phantom-pain, and bring
thee out to Life again."

and hope :

"God be thy guide from camp to camp : God be thy
shade from well to well ; "

No longer an intolerable loneliness but
companionship :

"thou shalt learn at journey's end
Who walks thy garden eve on eve, and bows his head,
and calls thee Friend."

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Of terms employed in the Anxiety Hypothesis ;
for more generally accepted definitions of
psychological terms see G.I. No. II.

- Adolescence :** the period of a further development of
the Anxiety life because the maturing
of the generative organs now takes
place, 23, 165 (see also **Balance**).
- Amnesia :** *the*, divides the two levels of Anxiety.
17, 18.
- Analogy :** *conceptual knowledge dependent on*, 39
(see **Symbolism**).
- a standard of comparison between per-
ceptual and conceptual values, 39.
- Anxiety :** *described*, 15, 16.
- *drama*, follows an inevitable course. This
is the meaning of the Perfecting Life,
to the consideration of which Chapter
VI. is devoted (see especially 150, 151.
- interrupted or arrested by ordi-
nary remedial measures, 124.
- subject to repetition in the
absence of psychological re-education,
34, 111.
- *emergence of*, takes place in Anxiety-
situations in infancy, 13, 15, 160, 161.
- *habits*, appreciation of relative values
(barter sense), 44, 75, 168 ; curiosity,
44, 62, 74, 194 ; dramatisation, 19 ;
exhibitionism (or self-display), 62, 129 ;
humour, 92 ; introspection, 59, 60 ;
language (including gesture), 33 ;
symbolisation, 31, 32.

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- Anxiety (Cont.) *hypothesis*, explained, see Chapter I., especially sects. 6-8 ; see also Appendix.
- *levels*, two, one buried (the nuclear conflict or naked Anxiety), the other normally operative in consciousness, 17, *et seq.*, 76, 92.
- *literature*, embraces all works of the imagination, see especially Chapter V. sect. 6. The following references are made to anxiety literature for the purposes of the argument of this book :
- Drama 55, 66, 115, 116, 131, 156.
 Essays, 55, 71, 178.
 Fairy Tale, 37, 38, 96, 97.
 Fiction, 132, 165.
 Hebrew Scriptures, 14, 57, 60, 117, 118, 175.
 New Testament, 26, 54, 58, 72, 128.
 Philosophy, 158, 171.
 Poetry, 27, 73, 113, 114, 115, 118, 119, 125, 129, 132, 134, 135, 144.
- *of the deeper level*, expresses itself in excess or defect, 94, 95 ; the source of idiopathic disabilities, 98-100.
- *problem*, presents many aspects, among which the following may be specially noted : genesis of the soul or re-birth, 155 ; salvation, 126 ; self-sacrifice or self-surrender, 66, 122, 137, 170.
- Apocalyptic : *literature*. Anxiety literature which announces the final triumph of the conceptual subject in various terms, 118.
- Balance : between Power and Expiation essential for sanity, 21-25, 73, 75, 164, 165 ;

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- Balance (Cont.)** maintained by the mediation of experience, 22 ; even pathological states exhibit an attempt at mechanical adjustment, 97, 98 ; necessary to be maintained at both levels, 22, 167 ; re-established in adolescence by re-susitation of Expiation-situations, 24, 25, 164, 165.
- *function of the esoteric in relation to*, 73.
- Barter Sense :** in dream refers to life-values, 44, 75, 167.
- Beatrice :** Dante's supreme symbol of sacrifice, 113, 121.
- Benefits :** of *Anxiety habits* (which see), 34-40 ; illegitimate use of, 56, 65.
- Biologic :** *interpretation of the dream* reverses the process by which the conceptual life unfolds, 87.
- Body :** *parts of*, symbolised by articles invented by man, 67, 117, 128 ; symbol of Soul, 128, 129, 138, 139, 140.
- Brain :** *human* (the specifically human part of cortex) compared with the collimator in experiments on the distribution of light, 59, 77, 78, 105 ; symbolised by mirror, 129.
- Causal Nexus :** (see **Cause and Effect**), 40.
- Cause and Effect :** first observed in the dream by Professor Freud, 38 ; known through alternation of Anxiety determinants, 37, 38.
- Christian Theology :** baptism, suggestive of the surrender motive of the Anxiety drama, 136 ; conscience, identified with the Life or God-Principle within, 24, 25, 144, 145 ; crucifixion, presented in dream as symbol of the surrender, 66 ; disease, a type of sin, cf. leprosy under the Mosaic Law, 101 ; faith,

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- Christian Theology (Cont.)** identified with the unconscious attitude of simple acceptance of demand of Life-Principle, 175 ; kenosis, the motive of Anxiety drama, 72 ; merit, compared with the Anxiety attitude to money and service, 91.; original sin, the equivalent of the infantile sense of sin, (conscious craving for power) ; redemption, a religious re-statement of the " total surrender " claim in the unconscious, 173 ; salvation, aim of the Anxiety subject, 68, 100 ; confused with its symbols, 91, 92.
- Comedy :** *aspect of Anxiety*, the anxious manipulation of symbols often accompanied by humour, 92 ; *Merchant of Venice* quoted to illustrate, 116.
- Concept :** a unitary, if composite, experience of the thought-life (see also G.I., II.).
- *first constructed*, that of the self, the Anxiety subject, 7, 108.
- *supreme*, the Life-Principle conceived as a whole—God, 66, 175.
- Conceptual :** must in all cases be understood to be the equivalent of self-conscious, 7.
- *isolation*, a great misfortune for the maturing subject, 40, 134, 135, 142, 194
- Conceptual Life:** created by Anxiety, 13-16, 79-81, 160, 161 ; dawns (i.e. is sparked) suddenly, dominates the perceptual life, 72, 73 (see **Projection**) ; expressed through symbolism, 8, 9 (see **Symbolism**) ; framed out of elements of emotional experience introjected in infancy, 13, 14, 57 ; this material is retained in the form of sensory images, 63.

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- Conceptual Life:** *focus of*, the point at which the life-principle becomes self-conscious, 57, 170, 171.
- *habits of thought of*, in most respects the opposite of those of the perceptual life, 59 ; it is a new world, 33 ; which is subjective not objective, 19, 20, 34, 35, 59 ; its concerns are the unseen, 8, 29-31.
- *neglect of*, in modern life, 27, 28.
- *progress in*, depends (a) on perceptual experience, Ch. II. sect. 4 ; (b) on contact with other conceptual subjects, 34 (see also **Wisdom Teaching**).
- *purpose of the*, the mystery of mysteries, 67 to end of Chapter, 113 ; and Ch. VI.
- *realities or values of*, are abstract, Ch. II. sect. 2 ; 70, 168 ; are fundamentally concerned with life or love and its negation death or hate, 41 ; spiritual or abstract, 135.
- Conceptual Subject :** is bi-sexual, 153.
- *rights of*, 182 et seq.
- Conflict :** all conflict is pain and it is the key to Anxiety ; already in the Unconscious, 85 ; also the state existing between the Unconscious and the Preconscious until self-culture mediates between the two levels, 85, 86 ; resolved by introspection, 111 ; under a central discriminative principle of control, 144.
- Consciousness :** not to be confused with self-consciousness, especially in the sexual life, 1, Ch. II. sect. 5, 194.
- Crisis :** an outbreak of Anxiety which may be stimulated by a traumatic experience or by psychological treatment, 126.

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- Dante :** his self-analysis in the *Vita Nuova* typical of the course of dream analysis, 112 ; example of a type which refers Anxiety, 112, 114.
- Death :** one of the two great ideas ever before the mind of the conceptual subject, and a means of salvation (see *Love*), 41.
- *desire for*, 67.
- *desire for co-existent with the fear of*, 123.
- *fear of*, 66, 143, 144, 178. The bitterness of this fear probably originates in a literal acceptance of the primitive symbol, body=soul.
- *life after*, assumed in evaluation of anxiety experience (see *purpose* under *Conceptual Life*).
- Destiny :** perhaps a secret of the Anxiety life, 114, 144.
- Determinants :** *two major*, of Anxiety, 15 *et seq.*, 149, 150.
- Disease :** Anxiety projected on body ; symbol of sin—this idea is a derivative from the soul body = symbol ; 97 *et seq.*, 140-143 (see *Christian Theology*).
- Dream :** a scene from the Anxiety drama, 133 ; to be interpreted subjectively, i.e. as containing only phases of the self-concept, *ibid.* ; but it may be the entrance to the larger subjective life and the infantile fears may be the Demons of the Threshold, 138, Ch. VI, Sect. 4 ; life history of the individual soul, a soul seeking salvation, 68 ; stronghold of the Ethical Life, 151.
- *analysis*, compared with initiation into the New Life, 112, 113 ; also with the initiation of the mystics, 132 ; should

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- Dream (Cont.)** control Projection, by providing a mechanism which functions in the interests of reflection (which see) Ch. VI. Sect. 3.
- *proceeds in two directions* (a) actual experience through association-giving (b) consideration of symbolic presentation, 103 et seq.
- *elements*, when occurring as sensory images are symbolic, 87.
- *life*, the cycle of the Anxiety drama, 122.
- *mechanisms*, the mechanisms of the conceptual life — the Unconscious, Pseudo-Unconscious, and Preconscious (which see), Ch. IV. Sects. 2 and 3.
- Dreams :** contain sensory images and thought-processes ; these are to be distinguished, 119, 120 ; quoted, 64, 113, 119, 181, 182.
- Ear :** *analogy of the*, and of hearing, 63.
- Emotion :** subjective experience which should promote action, but which in the period of sensori-motor inco-ordination cannot have this result, 13, 46 ; whence a new psychological mechanism, 62.
- *law of, in the conceptual life* ; emotional experience is first introjected (passive sympathy) 62, 63, 105-107, 161, 162 ; and afterwards projected (active sympathy), 62, 110, 163, 164, the opposite of the law of emotion in the perceptual life (see below).
- *law of, in the perceptual life*, Power in the " agent " provokes fear in the " patient " and vice versa, 106.
- Esoteric :** *solution of Anxiety*, the supreme mechanism adjusting the conceptual balance, 73, 114.

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- Ethical :** a word descriptive of a conative attitude of the subject to the demands of the life-principle become self-conscious ; applicable only to conceptual subject, 152, 172-174 ; to be distinguished from moral, *ibid.*
- Ethical Motive :** fundamental and not a sublimation, 67 *et seq.*, 85, 147.
- Experience :** *conceptual and perceptual* are inter-dependent (see **Conceptual Life**).
 ————— *conceptual*, experience of the inner self-life which feels and thinks, Ch. I. Sect. 3, 31.
 ————— *emotional*, the raw material out of which the conceptual life is created, Ch. I. Sect. 6, 59.
 ————— *perceptual*, organic experience of the Life-Force on this globe, 32.
 ————— *perceptual, function of*, to disperse the life-force and provide analogies by which conceptual experience is advanced, 32, 57-59, 104.
- Expiation :** the second of the two major determinants of the anxiety life, 18 ; willingly embraced transcends all perceptual values, 88 (see also **Anxiety**) ; genesis of the soul, 67 ; a " wish-fulfilment " equally with Power, 67.
 ————— *projected*, see **Anxiety, referred**, Ch. V. Sect. 5.
- Eye :** *analogy of the*, and of vision, Ch. III. Sect. 3, 144.
- Faith :** an attitude of the conceptual subject in the first instance to the claims of the life-principle become self-conscious within, 175 ; next, the above projected on to the life-principle without (*ibid.*).

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- Faith (Cont.)** *conceptual benefits in proportion to, 176.*
 (see Christian Theology).
- Family Life :** *disharmony in, dangers of, 193.*
 function of, in the development of con-
 ceptual experience, 45, 46 (see Sex-
 uality).
-
- Father :** as major Power symbol, 109, 193.
- Fear :** all attempts to induce fear in a con-
 ceptual subject by fellow conceptual
 subjects intended for his improvement
 involve an illogicality, 188 ; blended
 with life-hunger, produces anxiety,
 15 ; an ingredient of second deter-
 minant, Ch. I. Sect. 6 (see
 Expiation) ; for the conceptual
 subject, attaches to the impossible
 demands of the Life-Principle, 145 ;
 in regard to sexuality, 43, 46, 152,
 153 ; must be brought up into con-
 sciousness in dream analysis together
 with shame, 131.
- Feeling :** a type of awareness peculiar to sub-
 jective experience ; not so antagon-
 istic to thought (reason) as supposed,
 36, 37 ; a concept derived by analogy
 from the sense of touch, 65.
- Flecker :** see Appendix II.
- Freudian** *expectations formed from study of, not*
 Literature : always justified, 67.
- Freudian Method:** *scientific merit of, 67.*
- God :** the Life-Principle conceived as a whole
 through Projection, 175 ; this concept
 varies according to the perceptual
 experience of race, 39,
- Guilt :** a word giving the objective aspect of a
 subjective state, which implies that
 some wrong has been committed, 21.
 It is a correct translation of the Latin

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- Guilt (Cont.)** *debitum* which like the word guilt has a money implication ; on the other hand we have the word sin answering to the Latin *sons* which is the subjective aspect of the same thing.
- *infantile*, an essential element in the formation of the Expiation Tendency, 94, 107, 141 (see *Sin*).
- Health :** affected by Anxiety of deeper level, 86, 87, 98, 99.
- *key to*, not to be found ultimately along mechanistic lines, 100, 101, 124, 140-142.
- I :** *the*, the conceptual subject, 19, with which is contrasted the Not-I.
- *-class of objects*, objects with which the I is primitively identified, 19, 20, 34 ; with this is contrasted the NOT-I-class which comprises things more remote, *ibid.* Experience reinstates awareness of the essential difference between the I and the Not-I, which does not exist for the earliest conceptual experience, 161.
- *and NOT-I, confusion between.* The significance of the confusion which exists in the infant mind with regard to the I and the NOT-I is well brought out by Dr. Ferenczi in his Essay, " Stages in the Development of the Reality Sense."
- Iliad :** quoted as an illustration of the tragedy treatment of Anxiety in literature, 115.
- Individualism :** *errors of*, due possibly to over-rash direct projection of the symbol, 187.
- Initiation :** *mystical*, identified with dream analysis on Anxiety Hypothesis, 132.

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Initiation (Cont.) rites, 23 (see **Balance**).

Insight : inclusion in one act of understanding of perceptual experience together with its conceptual analogue, 34 ; characteristic of the developed conceptual subject, see Ch. VII. Sect. 3 ; reached through a subjective analysis of the dream, Ch. VI. Sect. 3.

Instinct : served sufficiently by physiological law, 44, 69, 70.

————— *and* the mechanisms through which the
Intelligence : life-force manifests at the perceptual level, 10, 12.

Introjection : 62, 109, 134, and *passim*.

————— *and Projection*, reciprocal processes which build up the fabric of the human thought-life, a vast symbol system, 62.

————— identified with passive sympathy, as described by Prof. McDougall (see Glossarial Index No. II.).

Intuition : similar to but more automatic than insight (which see) 176.

Kingdom of regarded as equivalent of conceptual
Ends : life, 183.

————— *member of*, equivalent of conceptual subject, *ibid*.

Kingdom of regarded as equivalent of conceptual
God : life, 197.

Life Force : manifests through mechanisms ; (a) organic (b) psychological.
(see **Mechanisms**).

————— *symbols of*, wind, 47 ; light, 48, 57-59, 129, 136 ; heat (fire), 127, 143 ; electricity (for the purpose of the present argument), 49, 50.

————— *unit mechanism of*, the protoplasmic cell, 50.

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- Life Principle :** may for general purposes be taken as equivalent to life-force.
- Light :** major symbol of the life-force, 48 and *passim*.
- Love :** the Life-Force expressed as a unitary emotion, 197 ; the conceptual subject must be won by Love and Reason, 188 ; the greatest of all conceptual realities, 129.
- *benefits of, in family life, 45.*
- *or life, one of the two great objects ever before the conceptual subject and a means of salvation, 41 (see Death).*
- *self, everywhere in the conceptual life set over against love projected, 45.*
- Merchant of Venice :** quoted as an example of the comedy treatment of Anxiety in literature, 115.
- Miller Phantasies :** a complete rehearsal of the Anxiety drama in miniature, 122, 123.
- Misogyny :** intelligible on the Anxiety Hypothesis, the woman being the symbol of Expiation, 153 *et seq.*
- Moral :** pertaining (a) generally to group life, (b) in particular to human group life, 172, 173, 174 (see Ethical).
- Mother :** *the*, major symbol of Expiation, 109, 155, 192 ; probably the stimulus of the process of the sparking of self-consciousness, 13.
- Mothers :** *the*, 156.
- Mystery :** secret or esoteric knowledge or doctrine, the attainment of which is the aim of the whole Anxiety Drama. The mystery is perhaps more especially the development of a soul-body, of which, the natural offspring, the baby,

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- Mystery (Cont.)** is the symbol. Compare: "By a secret unseen mysterious process, the fairest flower of the garden springs from a small insignificant seed." Bishop Horne ; Works, IV., 29.
- "As thou knowest not what is the way of the spirit nor how the bones do grow in the womb of her that is with child."—*Eccl.* 11, 5.
- conceptual, the*, known as misogyny (which see), 153 *et seq.*
- of the Mothers*, quotation from Goethe's Faust, 155, 156.
- Nietzsche :** cited as type of power subject in revolt, 147-159.
- Objective :** a word describing the attitude of the subject to the Not-I, or to experience not his own, 35 (see **Subjective**).
- Pain :** the index of conflict (which see).
- Perceptual :** *life*, dawns progressively with maturing of organism, 11 ; expresses itself as Instinct and Intelligence (which see in G.I. II.) ; 10 ; subordinated by the conceptual life for the purposes of the latter, 8, 9.
- progress*, depends on conceptual experience, Chapter II. Sect. 4 (see **Benefits**).
- realities or values*, are material and organic, 29.
- Perfection :** demanded by the Life-Principle become self-conscious ; unrealisable, whence optimism suggests the ideal while pessimism dictates despair, 170, 171.
- Perfecting :** *life*, a phase in which the solution of the Anxiety problem approaches, 120 *et seq.*

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- Personalities :** *subsidiary*, identified with extremes of Expiation and Power which elude recombination with character as a whole, 61, 62.
- Phantasy :** waking Anxiety preoccupation, not confused with actual experience, 122, 163 and *passim*.
- Play :** *human*, the first efforts at projecting anxiety, 191, 164.
- Power :** the one of the two determinants of Anxiety which is first in evidence, and which originates in the subject's sense of physical life and natural desire to function positively, 18, 157 ; derived from experience of sub-human ancestors, 157.
- *division of*, arranged for at perceptual level by mechanical means, 70.
- *new development of*, in adolescence, 23, 24.
- *through Expiation*, the goal of the conceptual life, 88.
- Preconscious :** a psychological mechanism of the conceptual life consisting of a memory reservoir of organised Anxiety experience, 81,
- *and Unconscious*, relation between these one of conflict (Ch. IV. Sect. 4).
- *Anxiety in*, capable of mediation by reason and idealism, 86.
- *function of*, to carry on the business of the waking conceptual life, 84.
- Prefigurative :** the unconscious Anxiety has this quality because it is always seeking re-projection in waking experience, 111.
- Projection :** see *Introjection*.
- *conceptual problem never resolved by ;*
hence the problem constantly is

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- Projection (Cont.)** sought to be re-projected (see G.I. II., **Repetition**).
- *ideal (or anagogic)*, 73, 137.
- *literal or direct*, the source of good and bad in human life ; when direct, projection may work injuriously. (It could then be called *catagogic*), 73, 112, 139, 179.
- *of Anxiety*, identified with "active sympathy" (which see, G.I. II.), 163, as described by Prof. McDougall.
- Psychological Treatment :** does not avert but rather induces crises, 126, 127.
- Psychology :** *application of*, releases Anxiety from jealous guardianship, 127.
- *of dream*, the only truly subjective study, 192.
- Psychoneurosis:** liable to be organised in adolescence during re-adjustment of endopsychic balance, 24.
- Pseudo-Unconscious :** a psychological mechanism of the conceptual life consisting of a memory reservoir originating at the period of language insufficiency ; for practical purposes this system may be classed with the Unconscious (which see), Ch. IV. Sect. 3.
- Reality :** for the perceptual subject not the same as for the conceptual subject, 29, 30.
- Realities :** *perceptual*, are symbols for conceptual realities. A notable dictum of Dr. Jung's is that the libido (? life-principle) is the only reality ; Prof. Freud on the other hand interprets reality in terms of materialism, the subjective life has for him no substantiality.

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- Reason :** a mechanism built up within the conceptual life, to deal more particularly with perceptual experience. Awareness in relation to the environment is hereby rendered objective (i.e. knowledge) ; in contradistinction to feeling or intuition which is a type of subjective awareness, 36-38.
-
- applicable alike to conceptual and perceptual experience, 95 ; cannot be inherently opposed to the main current of the conceptual life which is one of feeling ; implied from the first in Anxiety experience, 36. (see Cause and Effect).
- Reflection :** the principal mechanism of the conceptual life as a whole, combining as it does the two kinds of awareness peculiar to conceptual and perceptual experience respectively ; it is the key to the interpretation of symbolism ; the subject looks at himself in a mirror, Ch. VI. Sect. 2, 130 ; should be served by dream analysis, 130.
- Religion :** the fundamental expression in consciousness of naked Anxiety or anxiety of the deeper level, 173.
- Repetition :** observed by Prof. Freud ; due to continual effort at re-projection of the Anxiety problem, 110, 111 ; a wasteful process, 34, 35.
- Resistance :** an endopsychic fear-attitude acting as a self-protective mechanism for the automatic control of the unconscious Anxiety elements in relation to the waking life, 56 ; disarmed by the transference, with the result that energy is released and a crisis pre-

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- Resistance(Cont.)** cipated, 126 ; may be improperly handled in psychological practice, 86-88 ; may be an unconscious factor in deterring the enquirer after truth, 56, 95, 96.
- Salvation :** the goal of the Anxiety life expressed in terms of religion, 68, 159, 168, 191.
- Seeming and Being :** a great riddle for a certain type of Anxiety subject, 171, 174.
- Self-Conscious :** to be understood as the equivalent of conceptual (which see), 2 et *passim*.
- Self-Consciousness :** confused with consciousness by Descartes and by dream psychologists, 2.
- Self-Knowledge :** a necessity for the development of the conceptual subject ; to be gained by introspection, 125, 126, 130.
- Self-Surrender :** the ultimate demand of the Life-principle within become self-conscious, the dénouement of the Anxiety drama, 145, 157.
- Sexuality :** the word sexuality is obviously a concept, a concept debased to the level of a percept. Its use in describing physiological function cannot then strictly be justified (?). It is so used, however, by authors of repute : Darwin, in " Different Forms of Flowers " (p. 310), writes : " controversies about the *sexuality* of plants " ; always a symbol for the conceptual subject. Neglect of this fact a cardinal error in Freudian psychology, 42 ; a biologic function which brings into focus perceptual and conceptual interests, hence called " first, last, and greatest symbol of Anxiety," 41, 42, 114, 194 ; or Titan symbol, 152, 153 ;

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- Sexuality** (Cont.) symbol of Life (Love) and Death (Hate), 41.
- Sin :** perverted expression of the aims of the conceptual life, 73, 91.
- *infantile sense of*, to be linked up with self-appointed punishment if there is to be rehabilitation of the subject, 139, 141, 142 (see also Guilt).
- Soul :** (see **Mystery**).
- Sparkling :** *or second quickening*, an emotional process whereby is inaugurated self-consciousness, 14, 79, 80, 160.
- Subjective :** a word descriptive of the attitude of the subject to his own experience. All experience is in the first place subjective; through Introjection the emotional experience of others is appropriated by the human subject, afterwards to be objectified through Projection, 35, 137 (with which compare 59 and 63).
- *nature of practical psychology*, 192.
- Sublimation :** the ideal aspect of Projection, 74.
- Symbol :** a datum of perceptual experience used in the first place as a vehicle of that which is not perceived but *conceived*, as it belongs to the unseen self, Ch. II. and *passim*. especially 8, 47, 94, 97, 152, 153, 194, 195; all true symbols embody Anxiety and are therefore *ambivalent* (see **Symbolic Efficacy**).
- *first established*, Body=Soul, 128, 143.
- *the, is perishable*, 31, 130.
- Symbolic Efficacy :** a quality possessed in varying degrees for the conceptual subject by perceptual experience presented or represented; it renders experience

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- Symbolic Efficacy (Cont.)** exquisitely painful or pleasurable (the word ecstasy is applicable here), and indicates that the given experience has marked significance for the particular conceptual subject. Some perceptual experience has symbolic efficacy for the group, other experience has it only for individuals. It acts as a danger index, it warns away trespassers from the mystery which can safely be approached only with certain precautions, 41, 55, 95, 114, 185.
- Symbolism :** a language system of the conceptual life originating in the periods of sensori-motor inco-ordination and language-inadequacy, to express Anxiety (organised in the service of the soul), Ch. II., 109 and *passim*.
- Symbols :** *of the life-force*, wind, light, flame or fire, electricity, 48 et seq., 127.
- Tradition :** Wisdom teaching received from one's forebears, 82.
- Tragedy :** the original aspect of Anxiety; the *naked* aspect, 92.
- Transference :** an attitude in which the subject gives his infantile confidence — infantile because not founded on knowledge — to his doctor, spiritual adviser, or psychologist, 100, 126.
- Unconscious :** a psychological mechanism of the conceptual life consisting of a reservoir of fragmentary memories of the period of sensori - motor inco - ordination, Ch. IV., and *passim*.; also used more generally to include the above together with experience of the period of language-inadequacy, 84.

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- Vita Nuova :** or *New Life* ; the post-expiation life, i.e. the conceptual life after total surrender, 112, 113, 135, 136, 181, 182.
- Will :** in this book no original doctrine of the will is put forward, but the Anxiety Hypothesis will doubtless help to clarify our thoughts on the subject. The suggestion is hazarded that the primitive conceptual subject is a believer in free-will, 53, 54.
- *for certainty*, 157.
- *for life and for death*, Dr. Jung's pair of opposites in the will of life, 123.
- *free*, expresses a power subject, 55.
- Wisdom** attempts to solve Anxiety problems or
- Teaching :** to bring the conceptual and perceptual ranges of experience into focus, 60, 61, 117.
- *defective*, 27.
- *directed to control of conceptual experience*, 60, 61, 117.
- *limitations of*, 136.
- Wise Man :** *sayings of*, 24, 185.
- Wish** a term applicable both to Power and
- Fulfilment :** Expiation, 67, 69, with which may be compared, 70, 85.
- Zanoni :** quoted as an example of the literature of mysticism, the doctrines of which are found to bear a resemblance to the Anxiety drama, 132.

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GENERAL*

N.B.—All technical words used in dream psychology should be compared with the Glossary in Dr. Jones's "Papers on Psycho-Analysis."

- Abreact, to,** to work off repressed emotion by living through it again in feeling or action, 58.
- Adler, Dr., :** theory of Organic Insufficiency ("The Neurotic Constitution"), 68, 69.
- Amnesia, an :** defect of memory; specifically—*The Amnesia*, the forgetting of infantile experience. Prof. Freud remarks that he regards this, not as a natural process, but as caused by a psychical repression which plays a large part in early education, 17, 18.
(see **Freudian Theories**).
- Analogy :** Dr. Jung says ("Psychology of the Unconscious," p. 155), "we must heartily agree with Steinthal when he says that an absolutely overweening importance must be granted to the little phrase *gleich wie* (even as). In the history of the development of thought it is easy to believe that the carry over of the libido to a phantastic correlate has led primitive man to a number of the most important discoveries." 39, 40

*It is scarcely necessary to repeat that the Anxiety Hypothesis is diametrically opposed to the interpretation of Symbolism as biologic function which marks particularly the theories of Prof. Freud quoted in this Glossary.

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Concept : the forming of concepts or abstract ideas is an outstanding problem in mental science ; certain conditions seem to be necessary :—

1. " Clear concepts imply images of particular objects (percepts) in the back-ground, ready to come into the full light of consciousness as occasion requires." (Prof. Sully, " Outlines of Psychology," p. 372).

2. " Language is not merely an accompaniment of conceptual activity, it is an instrument essential to its development. It is an appropriate means of fixing attention upon ideally represented objects as distinguished from percepts. It becomes the more necessary the more abstract ideal representation is---in other words, the less it contains of the concrete details of actual sense perception." (Dr. Stout's " Manual of Psychology," p. 597).

That which activates the concept-forming process, and wherein a concept essentially consists, is the enigma, 7.

Conflict : collision between any two opposing ideas or systems of ideas, more particularly, Prof. Freud contends, between " the primary and secondary systems of mental activity " (the Unconscious and the Preconscious). Prof. Freud has shown that this conflict, one on which the very existence of civilisation depends, is recapitulated with modifications in the experience of the individual (cf. Dr. E. Jones, *ibid.* p. 6) 84-86, with which compare Ch. VI., Sect. 5.

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Curiosity : *infantile*, is regarded by the psychotherapists as mainly, if not invariably, occupied with sexual preoccupations ; it is the impulse to look, the counterpart of the exhibitionistic impulse ; 62, 194.

Dream : *interpretation*, theories of. There are several theories in existence. The school of Prof. Freud is consistently in favour of an interpretation which makes the interests of the dream centre round sex and ego impulses. This is a *biologic* interpretation. The Anxiety Hypothesis at the extreme other pole favours the theory that the interest of the dream centres round a *conflict of spiritual forces* and the emergence therefrom of the soul (Ch. VI., the Perfecting Life).

Dr. Jung criticising the Freudian position says, " By analytical reduction to something universally known (facts of sexuality, etc.) we destroy the actual value of the symbol ; but " (he adds) " it is appropriate to its value and meaning to give it an hermeneutical interpretation, an interpretation which consists in adding more analogies to that already given by the symbol ; in the first place, subjective analogies given by the patient as they occur to him ; and in the second place, objective analogies provided by the analyst out of his general knowledge, the result being a highly complex and many-sided picture, which may now be reduced to a *tertium comparationis*."

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Dream (Cont.) Thence result certain psychological lines of development of an individual, as well as collective nature. . . . These lines vindicate their validity by their *value for life*. The chief thing in practical treatment is that people should get a hold of their own life." ("Analytical Psychology," pp. 468-9). The object, therefore, before the physician of the school of Dr. Jung is essentially *practical*. Dr. Jung continues (*ibid*), "there are no magical cures for neurosis! Just as soon as we begin to elaborate the symbolic outlines of the path, the patient must begin to walk thereon. If he deludes himself and shirk, no cure can result." This would be an entirely defensible position in technique if *we* (the analyst, see above) were quite sure what the right path is! But, since we do not know with certainty, is not this the old coercive system in a new guise?

Dr. H. Silberer, while admitting a psycho-analytical interpretation of the dream claims that the dream demands a so-called anagogic one for its full comprehension, "an interpretation which aims at the exposition of the loftier activities of the soul." Dr. Otto Rank, criticising Dr. Silberer (*International Journal of Psycho-Analysis*, published by the International Psycho-Analytical Press, March, 1921, pages 117 et seq.) complains that Dr. Silberer fails to bring forward adequate proof of his

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- Dream (Cont.)** assertions. According to Dr. Rank's own analytic experience a dream practically never has two meanings, and dreams generally are quite incapable of an anagogic interpretation. In cases where such a meaning is in question it is usually supplied independently by the dreamer.
 "The *correct interpretation* (sic) of the material . . . has to be sought by aid of the well-known technique."
 To read this dogmatic statement brings something of a shock to those who years ago learnt to love the *strictly inductive* methods of Prof. Freud, the researcher. In the same context Dr. Rank restricts the classification of the trains of thought of the patients under analysis to the particularised headings, sublimation, transference, and resistance (ibid).
- Emotion :** "the affective quality of each instinctive process and the sum of visceral and bodily changes in which it expresses itself." (Prof. McDougall's, "Social Psychology," p. 46).
 see Instinct.
- Endocrine System :** the collective ductless glands (of which the thyroid was the first studied), the secretions of which, called hormones, are of paramount importance in producing human character. (Prof. McDougall, "Social Psychology," p. 117) ; 44.
- Exhibitionism :** sexual excitement at the act of displaying any part of the body.
 Less technically, self-display of any kind ; 62.

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Expiation : " Dans les *manies de l'expiation*, la deuxième action qui doit compenser la première a un caractère désagréable, pénible, elle prend l'apparence, d'une punition." (Prof. Janet, " Les Nevroses," p. 103) ; 16, 52.

Note that Dr. Janet observes the compensating *action*, referred to in the Anxiety Hypothesis as *balance*.

Feeling and Knowing (or Reason) From the dawn of thought, philosophy has produced two opposite schools of thinkers, each finding itself on surest ground when arguing in terms of one or other of the above two mental habits respectively. The Anxiety Hypothesis finds evidence that the human mind has evolved along both lines, each separate from the other and each incapable of fulfilling the function of the other. Experience, as Knowing borrows from Feeling what in this book is called Symbolic Efficacy, or it could not maintain itself. Symbolic Efficacy is a quality not unlike the attribute, holiness, which attaches to the Deity in religion. Holiness as may be seen from any Biblical Dictionary, e.g., the Hastings Dictionary, has a contagious quality which can be communicated and must be removed by ritual ablutions before the administrant, or the person who has accidentally become infected, can return to ordinary life. Hence holiness is interpreted as *uncleaness*, cf. the saying, " the reading of the law maketh the hands unclean." The

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Feeling and Knowing (or Reason) (Cont.)

same metamorphosis takes place in conceptual experience generally. Biologic function has high Symbolic Efficacy for it is saturated with both the unspeakable-delight which attends the satisfaction of the life urge expressing itself as instinct, and the equally unutterable anguish which attends the denial of the life urge. Hence for the conceptual subject of the average type, biologic function from being sacrosanct becomes dirty, because regulated after the fashion of religious ceremonial. It is "rude" says the child to speak of such things.

The principle of economy is possibly accountable, in part, for this change, as it is in religion, where the effect of contact with that which is *really unclean* and that which is *holy* is the same, namely ritual ablution.

There is a frank disinclination for tedious formalities in the joyous natural man which warns him off from splitting differences and tampering with mysteries.

Freudian Theories :

the following topics in Prof. Freud's theory are alluded to in this book :

- (1) *amnesia*, the ; 17, 18 (Introductory Lectures on Psycho-Analysis, Prof. Freud, p. 168).
- (2) *displacement* of accent ; 140 (Interpretation of Dreams, p. 283 ; 3rd ed.).
- (3) *dream consciousness*, a mode of perception, 2 (ibid 426).
- (4) *dream psychology*, the relation between the Unconscious and the Preconscious. The mechanisms of the dream

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- Freudian Theories** are described by Prof. Freud as two
(Cont.) dynamic systems or instances of which one is the Unconscious, the repository of the infantile sexuality wish, and the other the Preconscious, 78 (*ibid* 121). Between the two systems Prof. Freud postulates conflict, the sexuality wish attempting perpetually to emerge into consciousness and being as often countered by the forces of the Preconscious and by the Censors; these latter mould the Unconscious sexuality wish—hence the disguising of the wish and the emergence of the symbol; 84 et seq (*ibid* p. 474 et seq.).
- (5) *infantile sexuality wish the motif of the dream*, 44, 68 (*ibid* p. 439 et seq.).
 - (6) *infantile fixation on the parents*, (Œdipus complex), 108, 109 (*ibid* 221 et seq.).
 - (7) *causal relations in the dream*, 38 (*ibid* p. 293).
 - (8) *prefigurative value (for the " reality " i.e. perceptual life) of the infantile sexuality wish*, 110, 111 (*ibid* p. 211 et seq.).
 - (9) *repetition element in the dream*, 111. (Prof. Freud's Introductory Lectures on Psycho-Analysis, p. 330).
 - (10) *resistance*, 56 (Interpretation of Dreams, p. 410).
 - (11) *symbolic presentation in dreams*(*ibid* p.260)
 - (12) *transference*, displacement of affect from one idea to another. Specifically—displacement of love or hate from the subject's guardians in childhood to the psycho-analyst, 100, 126. (Introductory Lectures on Psycho-Analysis, p. 245, 367 et seq.).

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- Idiopathic :** a term used in pathology to describe a primary morbid state, one which is not secondary or arising from any other disease (see Appendix, p. 203).
- infantile :** an epithet applied by psycho-therapists to "nervous" manifestations, whether occurring in "retention" or "regression" conditions of morbid mentality; the word has for most writers a kind of approbrium attaching to it (cf. Dr. E. Jones', "Papers on Psycho-Analysis," p. 140), 126. The deeper significance of the symptom and dream is left out altogether, for instance, Dr. E. Jones dismisses the spontaneous evidence of subjects on the esoteric aspect of the dream very briefly. Dreams and nervous symptoms are remarked by him to hinge on superstitions and to be believed often by the subject to have prophetic application. But he enquires no further along this line (ibid p. 251). Dr. Jung's deeply philosophic vein inspires many utterances which are in a quite opposite sense.
- Instinct :** Prof. McDougall defines instinct as "an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least to experience an impulse to such an action." ("Social Psychology," 5th edition, p. 29). He applies two

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- Instinct (Cont.)** criteria for the recognition of a primary instinct, viz. (a) "if a similar emotion and impulse are clearly displayed in the instinctive activities of the higher animals" . . . (b) "we must inquire in each case whether the emotion and impulse in question occasionally appear in human beings with morbidly exaggerated intensity" (ibid., p. 49). Every instinct has associated with it a specific emotion (which see), e.g., fear with flight. Thus guided the Prof. recognises seven primary instincts, viz., flight, repulsion, curiosity, pugnacity, parental instinct, self-abasement, and self-display, 10, 11 (ibid., 62 et seq.).
- Intelligence :** is described by Prof. Hobhouse as arising within the sphere of instinct. Whereas the instinctive action is hereditary, uniform, and relatively fixed, an intelligent action is devised by the animal itself on the basis of its own experience ("Mind in Evolution," Ch. IV.). 10, 11, 55.
- Introjection :** "Absorption of the environment into the personality, so that external events are reacted to as though they were internal, personal ones. (Dr. Jones : "Papers on Psycho-Analysis," p.690.) Introjection, in Dr. Ferenczi's idea, is characteristic of the "large-souled psycho-neurotic," projection, characteristic of the "small-souled paranoiac (see Dr. Ferenczi, "Contributions to Psycho-Analysis," Ch.II. "Stages in the Development of the Reality Sense"). The above authors

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- Introjection** (Contd.) are using both words *only* in relation to pathological phenomena ; in the Anxiety Hypothesis they are on the contrary, used of *all* experience from the point of view of self-consciousness, 62.
- James,** "The Will to Believe and other Essays,"
Prof. Wm. referred to in footnote to page 55.
- Jung, Dr. Karl,** analysis of Nietzsche and the Superman, 148, 149.
- Doctrines of Jung referred to are : (references will be found in footnotes).
 (1) *Division of Unconscious* into Personal and Impersonal, 149, 150.
 (2) *Enantiodromia*, or clashing together of two opposites, not only in the dream, but also in the Unconscious ; the Will for Life and for Death, 150.
 (3) *function of the sex instinct* in furthering cultural interests, 43.
 (4) *Introvert and Extrovert*, 96.
 (5) *Myth of the infantile hero*, 155.
 (6) *symbolism the language of the Dream*, 32.
- Miller Phantasies, 122.
- McDougall,** references to "Social Psychology" :
Prof. Wm. 16, 106, 112, 163.
 (a) exhibitions of superior physical force in relation to the training of the child, 16 (b) sympathy (active) 112, 163 ; (c) sympathy (passive), 106, 107.
 See **Sympathy**.
- Marett,** fears and taboos associated with
Mr. M. M. marriage ("The Threshold of Religion," p. 45) 153-155.
- Masochism :** sexual enjoyment of mental or physical pain suffered by the subject, 166.

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- Orthogenic :** *Evolution*, "must consist (if Mind is the highest thing) in the unfolding of all there is of latent possibility in Mind " etc. (Prof. Hobhouse, *Mind in Evolution*, p. 5.
- Paraesthesia :** altered sensation, 102.
- Paranoia :** a form of insanity accompanied by delusions. See **Projection** ; 63.
- Phantasy :** trains of thought which present themselves automatically in waking consciousness, coming and going without apparent reason ; see also the description of " undirected thinking " in Dr. Jung's " *Psychology of the Unconscious*," Part I., Ch. I.
 " Whence comes the bad reputation of the phantasy ? " asks Dr. Jung (" *Analytical Psychology*," p. 468). He continues : " The significance of the symbol is not that it is a disguised indication of something that is generally known, but that it is an endeavour to elucidate by analysis what is as yet completely unknown and only in process of formation." (ibid.) See **Symbolism**.
- Preconscious :** subjective experience of which one is not aware at any given moment, but which may be more or less easily recalled to consciousness ; Prof. Freud says of the system which such mental processes collectively constitute, that it holds the keys of motility and consciousness.
- Projection :** the ascribing to other people of what is in one's own mind, a tendency characteristic of paranoia.
 Projection is a word much more

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- Projection** (Cont.) commonly in use than its correlate
Introjection (which see), 62, 63, etc.
- Rationalisation:** the assigning of a merely specious explanation, as if it were a reasonable cause, to some phenomenon regarded as effect, 95.
- Repetition :** later additions to Prof. Freud's theory include the description of an element of Repetition in the dream and symptom of the psycho-neurotic. He says, "with certain affects one seems to be able to see deeper, and to recognise that the core of it, binding the whole complex structure together, is of the nature of a repetition of some very significant previous experience," which previous experience, the writer thinks to be that of birth (Prof. Freud, "Introductory Lectures on Psycho-Analysis," p. 330), 110, 111.
- Resistance :** "that which disturbs the work" (i.e., of dream interpretation).
 see **Freudian Theories**, No 10.
- Sadism :** sexual enjoyment accompanying the infliction of bodily or mental pain, by the subject on someone else, cf., **Masochism**.
- Self :** identified by Dr. E. Jones with the body.
 "The self comprises the whole body or any separate part of it, not the mind."
- *Consciousness*, attributed by Dr. Jung to the power of the Incest prohibition. ("Psychology of the Unconscious," p.303)
- Sexuality :** the main preoccupation of the dream in the opinion of Prof. Freud's school (see under **Symbolism**).

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- Sublimation :** a process by which the energy derived from a sexual impulse is directed to a non-sexual and socially useful purpose, 58.
- Symbolism :** “The number of symbols met with in practice is extraordinarily high, and can certainly be counted by thousands. In astonishing contrast with this stands the curious fact that the number of ideas thus symbolised is very limited indeed, so that in the interpretation of them the complaint of monotony is naturally often heard. . . . All symbols represent ideas of the self and the immediate blood relatives, of the phenomena of birth, love, and death. In other words they represent the most primitive ideas and interests imaginable . . . The relatives include only father, mother, brother, sister, son, daughter Birth can refer to the ideas of giving birth, of begetting, or being born oneself. The idea of death is in the unconscious a relatively simple one that of lasting absence ; it always refers to the death of others Love, or more strictly, sexuality, comprises a very considerable number of distinct processes, including some, such as excretory acts that are not commonly recognised to have a sexual bearing ; it would lead us too far to enumerate and describe them all here, but it may be said that the total conception thus reached, closely corresponds with Freud’s theory of sex (see “Three Contributions to the

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- Symbolism** (Cont.) Sexual Theory.''). The field of sexual symbolism is an astoundingly rich and varied one, and the vast majority of all symbols belong to this category. There are probably more symbols of the male organ itself than all other symbols put together." (Dr. E. Jones, "Papers on Psycho-Analysis," pp. 144, 145). N.B.—The student's surprise vanishes on recognising that sexuality provides the symbolism of the mystery of mysteries.
- Sympathy :** Prof. McDougall ("Social Psychology") discriminates (1) a primitive *passive* sympathy induced in group animals by one of their number, e.g., fear and the flight impulse among sheep. (ibid. 91).
(2) *active* sympathy, sympathy in "the fuller, more usual, sense of the word." (ibid. 168).
- Transference :** see Freudian Theories, No. 12,
- Trauma :** injury, mental or bodily.
- Trotter :** "Instincts of the Herd in Peace and War," quoted 71.

